



TWO DOLLARS PER YEAR.

"Creeds without Virtue are Pattering Vanities."

ONE DOLLAR FOR SIX MONTHS.

VOLUME 4.

CINCINNATI, MAY 25, 1889.

NUMBER 99.

[Entered at the Post-Office, Cincinnati, Ohio, as Second-Class Matter.]

THE BETTER WAY.

ISSUED EVERY SATURDAY.

THE WAY PUBLISHING CO., Proprietors.
87 W. Cor. of Plum and McFarland Sts.
CINCINNATI, O.

M. G. YOUNG, President.
I. S. McCracken, Treasurer.
C. C. STOWELL, Secretary.

CINCINNATI - - - MAY 25, 1889

CONTENTS:

FIRST PAGE—Lecture by J. J. Morse: The Phenomena of Spiritualism a Vital Necessity to its Philosophy.

SECOND PAGE—On the Observe, G. W. Kates; Love, the Masterpiece, Emma J. Nickerson; Bishop, the Mind-Reader's Last Act, Letter from Bonne Terre, Mo.; The Earth as Seen from the Further Planets; Life, Matter, Mind, Spirit, by Hudson Tuttle; A Tribute to Dr. Clarke; Seance with Mrs. Cline; Reviews, etc.

THIRD PAGE—Youth's Department: Three Little White-headed Boys, a Dog and the Fisherman; Advertisements.

FOURTH PAGE—Editorials: Stray Thoughts; The Light of Inspiration; Departing from the Faith; What is Spiritualism? Charity; Orthodoxy vs. Christianity; Conservatism; Reviews; Poem: Our Reapers; Personal.

FIFTH PAGE—Correspondence: Mount Pleasant Park Meeting; Obituary; Briefs; Magnetic Remedies; Testimonials; Poem: A Prophecy for THE BETTER WAY; Advertisements.

SIXTH PAGE—Spirit Messages; Spiritualist Lectures; Advertisements.

SEVENTH PAGE—American Health College; Conclusion of Y. D. Story; Spiritualist Meetings; Advertisements.

EIGHTH PAGE—Synopsis of Lecture and Tests by Edgar W. Emerson, before the Society of Union Spiritualists; Conclusion of J. J. Morse's Lecture from First Page; Movements of Mediums; Advertisements.

THE PHENOMENA OF SPIRITUALISM A VITAL NECESSITY TO ITS PHILOSOPHY.

A Trance Address Through J. J. Morse, of London, England, Delivered Before the First Society of Spiritualists, at Adelphi Hall, New York City, Sunday Evening, April 14, 1889.

(Specially Reported for The Better Way.)

A desire for immortality has characterized the thoughts of the more intelligent portion of humanity in all ages. They have seen the great drama of death continually enacted around them, and viewed, with more or less despair, the departure of their friends and loved ones. And when man has seen the dread stranger approach his household and deprive him of his fairest and best, he has ever and again raised his pleading voice to heaven's gates and asked, "Oh, God, what hast thou done with my darling?"

Various answers have been given to these agonized pleadings, and in proportion to the spiritual development and culture of the individual has he been able to take comfort from the answers that have been presented to him. But even to those who are most blest in their ability to obtain comfort from faith, there has ever and anon protruded itself a doubt. What, if after all, this pleasing hope of immortality may not be a delusion, this aspiration for immortal life a pleasant picture, deluding us with its comfort, in our hours of grief and trial. For unless I know, either by actual visitation to the immortal life, or by the return into our midst of those who have gone to that immortal life, I am not absolutely certain that such immortal life exists. That this great anxious cry has reverberated around the world for all ages there can be no doubt, and that the voices of many of you here this evening have in times gone given utterance to the same cry, is also true. Though in those days, perhaps, you were earnest and devoted believers in some of the forms of popular faith, yet even then those doubts vibrated within the chambers of your mind, and you have given the world to know that there was a life beyond the grave.

Forty odd years ago a summons sounded on the portals of human life. And you queried, "Who comes there?" The answer virtually was, a stranger from afar, who seeks your hospitality, and in return therefor will communicate to you certain knowledge that you are languishing to know. You opened the portal, the stranger entered your gates, and he proved to be an angel in disguise! When once he came in you learned that you had received a visitor

from a far country, and that thereafter there was to be open communion between that world and yours. And the myriad dead that you had thought were buried decently beneath the ground, and were to wait there in silence until the great day of the final resurrection who were living over there, came crowding in at this open doorway, where they had only been waiting for the opportunity to tell you once for all that immortality was true. And the resultant circumstances are what you know as Modern Spiritualism, to day. Why did all this happen? For the reasons we have said; that in spite of all assertion to the contrary, faith was not a sufficient answer to the question, "If a man die shall he live again?" Faith was not a sufficient answer to the hopes and desires of humanity regarding post-mortem life. And, in the providence of the great power, ways and means were established by which once again the spirit world should enter the material world, the hosts of the heavenly life mingle with the hosts of the mortal, and you should gain a knowledge of the facts of the hereafter by the presence in your midst of its inhabitants. Therefore, we may say, that Modern Spiritualism came in answer to the needs and hopes of humanity. In answer to the unfaith of humanity, in an answer to the doubts of humanity, and we also add a fourth consideration, as a supplement and affirmation of the faith of humanity.

But how came it? That is the question. It came through instrumentality. It has its agents and its methods. Before we inquire into that, let us ask what is the accrued result flowing from the coming of these strange visitors? The answer is ready enough. The result has been the evolution of an ethics and philosophy of immortality, the like of which the world never before possessed. In which all questions of your present life and conduct in connection with your future life and position are brought in array, where the perplexing problems of the future happiness or misery are brought to a definite solution at last. Where, as we say, the ethics and philosophy of immortality were ultimately formulated or presented, as well as the opinions previously entertained concerning such matters. And on this philosophy, now demonstrated, the temple of Modern Spiritualism is being slowly and surely erected; it is a new thought that, as a touchstone, changes the old, and is growing, and growing large enough to contain the myriad hosts of human kind.

The philosophy of immortality is not altogether a new thing, nor, for the matter of that, are the ethics new, either. But there is this distinctive difference between the ethics and philosophy of immortality as understood by Spiritualists, and as understood by religionists. The religionist accepts the ethics and philosophy of the question as a matter of tradition, resting upon the acceptance and faith of the individual, bounded and limited and expressed by the doctrines of the church, and in harmony with one special form of divine revelation, but of actual evidence he has none. That is to say, present day evidence. All the evidential argument the religionist can use dates back eight centuries. The evidences all occurred in times of doubt, among people whose records even are open to suspicion and question, and who, from the ordinary point of view, you cannot put upon the stand and cross-question to-day. And, therefore, the ethics and philosophy of immortality, as religionists considered, can be only faith in the subjective side of human consideration, and apart from such subjective beliefs, people have no practical and actual demonstration associated with them. It is by a law of faith, religiously considered, absolutely impossible to demonstrate the doctrine of immortality. What is the natural consequence of this? Whenever a subjective philosophy professes to interpret a matter of fact, without actually being related to the fact it professes to interpret, the door is thrown wide open for the wildest kind of speculation, and the surest kinds of mistakes. You all remember the German of old, who constructed a donkey; and that same donkey, he never having seen a real one, bore just as much resemblance to a live donkey as a lamp post did. When then, subjectively, without the relationship of fact in any form, you proceed to build up a philosophy, you may ultimately discover that the facts and the philosophy do not agree in the remotest form. In all such things it is so much the worse for the philosophy.

The Spiritualist stands in a different position. The ethics and philosophy of immortality that he accepts and presents are based upon absolute facts. Not the facts that occurred eighteen hundred years ago, the witnesses of which are all gone and beyond reach, and their records garbled and unreliable, not the facts which occurred

among people who doubtless were honest, but probably not so intelligent as yourself. The ethics and philosophy of immortality taught by Spiritualists do not rest on facts occurring under such circumstances as these, but they rest upon facts occurring to-day, of which there are innumerable living witnesses to testify, of which there is an absolute consensus of opinion among all people of the civilized world as to their actual reality and character, and therefore when we accept the philosophy and ethics of immortality as promulgated by the spiritual philosophy, we are obtaining and accepting something that is susceptible of being examined to-day, of being credited and corrected in all the practical experiences that refer to the thing that you are accepting, and by which you may reasonably claim to know something definite.

Here, then, you see beyond doubt. You are not subjectively elaborating a theory, but you are laying the foundation of fact, upon which you are erecting the superstructure of philosophy. You are getting your facts first, and making your philosophy afterwards. The man of science says it is facts the world wants to-day. We agree with the man of science, it is facts the world wants to-day. And the world also wants something else; it wants an assurance that the facts of to-day can, if necessary, be repeated to-morrow. It doesn't want another Judea; it doesn't want another Jesus; it doesn't want another band of twelve apostles, and then an interregnum of eighteen hundred years. It wants a Jesus every day; it wants its twelve apostles every day; it wants its Pentecost every day; it wants its healing and its speaking and its prophesying every day. It wants a living, perpetual and continual witness, a manifestation here and now, for unless this new gospel can assure you that its witnesses will stand every day, and its facts can be duplicated and reproduced every day, it after all, would shrink down to the level of mere and simple faith, and in eighteen hundred years from now the people might be as hotly disputing whether the alleged phenomena of the Spiritualists occurred in 1889, just as you are discussing whether the life and phenomena of the early Christian life occurred eighteen hundred years ago. You do not want to stand in such a position as this, nor is it right to bequeath such troubles.

We repeat that if the spiritual gospel is to rest in the future upon the phenomena and facts which are only given for a time and then disappear, leaving only the memory of their existence behind, then Modern Spiritualism will become a grave source of trouble and conflict in the future, as the Christian records are to-day.

We come then to this. That wherever there is revolution there must be the instrument through which the revelation is accomplished. And if the revelation is a fact, it must be in harmony with the laws governing the instrument through which it had its expression, therefore it must be natural. And if there ever was a communication between the world of souls and yours, it must be because the laws of the world permitted it, and not because they were coerced into permitting it. It must be a natural fact pertaining to the natural possibilities of the natural world, as in contradistinction to the usually accepted idea that it is divine power miraculously over riding the natural laws. If this argument is true, and you will see how true it is as we advance, that which is in harmony with the laws of nature will always be possible of reproduction so long as that law of nature continues in force. If then, it was possible at any time in the past for a spirit to hold communication with mortals, and the laws of nature are subject to no change, then it must be possible to-day. The laws of nature are invariable, and therefore those who assert that these visitations from the spiritual world into this were, in the past, were subject to the divine pleasure and were only for a special purpose, are doing more in the interests of a theological system than they are in an endeavor to prove their acquaintance with the laws that rule their life.

Take the question of Modern Spiritualism, pure and simple. If it is true, you will pardon our saying it this way—for the present—it must be true because of the laws of nature and not in opposition to them. If spirits hold communication with you, it must be because the possibilities of the methods by which they hold communication with you are by and through the laws of nature. This must be clearly understood. And it is a very bold man who will say where the laws of nature end. This being accepted, then, as the postulate of immortality, let us build upon it. The doctrine of immortality is apparently the leading presentation of the philosophy of Spiritualism, and its object is to demonstrate that man holds communion with the spirit world.

The next question comes in this guise. If this is the purpose of the philosophy of Spiritualism, how can that philosophical declaration be substantiated? "Well, why, of course, we have the phenomena." Oh, yes. Then you agree that the phenomena underlie the philosophy? "Why certainly." You take it that the philosophy would be comparatively valueless if it were not for the phenomena in corroboration? "Of course." Therefore, if this philosophy is to go on and maintain this question, it can only do so by the evidence of the phenomenal corroborations upon which it rests. "Yes." Well, then, where does this thought land you? Just so long as you affirm you must have phenomena to demonstrate it, unless you want to get into the very same position that the Christian community occupies to-day, which affirms and fails to demonstrate and therefore is losing its grasp. You must do your best to rescue this matter from miracle and revelation and bring it down into the daily and continuous evidence and doings and contemporaneous proof, of the actual presence, interference and intervention of so-called spirits in the common affairs of human life. "Well, yes; of course that is all right enough; we understand that, but don't you think now that this matter of the phenomena of Spiritualism is getting to be just a little overdone? Is it not time for us to go out of the phenomenal atmosphere and rise to a more exalted one?" So, "we may say, we turn our attention to the philosophical aspect of the matter, and cultivate our spiritual nature and lift ourselves above the dull level of materiality." It sounds very nice, indeed. But, very frequently, it happens that those who are so very anxious to ascend into the exalted spiritual atmosphere are the people least fitted to go there. We have not the slightest objection to those who have got through with the phenomena, going up higher; they will surely get there if they are fit to go there. But, good souls, though you have advanced, there is a round hundred million or so that have not advanced. There are many and many that those good people themselves are acquainted with who have not got into the abode of Spiritualism, of her phenomena or philosophy, and to say that Spiritualism has got through with the phenomena, and now is the time to put it all away, for all must go into a higher philosophical atmosphere, is to say what you have no right to do, because the world around you is still pleading for the demonstration of immortality that the phenomena of Spiritualism alone can supply.

If Spiritualism was to be selfishly confined only to those who are Spiritualists, and you were ungenerous enough to think that you had no sort of connection with the rest of the world, which could get along the best it could, then you might talk about having got through with the phenomena; but you must remember you stand to-day in the responsible position of being keepers of the only present-day demonstration of a future life that the world possesses. You are the only present day possessors of the demonstration of the immortality that the world is crying for on every side of you, and if you ask that hungry world to be fed with the husks of revelation and speculation, that hungry world will grow hungrier still. They, of that hungry world, will say, these crazy Spiritualists are expending their arguments in a most beautiful piece of speculation, but what about facts? And if you reply, "We have got through with facts, we are in the atmosphere of philosophy," you will find that they will say you are of no use to them now.

Let us come down to a practical consideration. We have asserted in the title that we have come to the conclusion that the spiritual phenomena are a vital necessity to its philosophy. Let us examine the question a little closer. How is the world to gain a knowledge of what is now known as Spiritualism? To narrow the question down, how did you, as a Spiritualist, gain a knowledge of Spiritualism? "Oh, I went to a circle." Precisely. What did you see? "A medium; and she went into a trance and talked to me; said that it was my father; told me lots of things that my father only knew, my name and age and where I was born; and proved clearly that he was my father." How did you prove it? "I went to a circle and the medium was lifted up and carried about. There were raps; I saw that there was a force that caused them; and realized that there was an intelligence behind the force; an individual entity presenting the phenomena for my observation." And you, sir, how did you become a Spiritualist? "I became a medium." Why, what do you mean? "I went and sat in a circle and was controlled." You were controlled? "Yes, I was controlled; got up and talked. I got up and delivered a long

lecture." And we might go on and ask all of you how you became Spiritualists, and you would find in every case some phase of the phenomena roused your attention, excited your interest, satisfied your judgment and converted you in the end.

How did the movement itself begin? Why, by sundry phenomena ascribed to a certain departed human being, occurring in a certain house, and thereby arousing the attention of the civilized world. The very foundation of the movement was phenomena. The greatest thing that has excited the attention of the world, scientific, religious and philosophical, have been the phenomena. And in every department of spiritualistic work and progress in the last forty years it is the phenomena that loom up, towering head and shoulders over every other consideration. Therefore, towering up in this way as it does, still exciting the interest that it does, have you come to that period in your progress when you can afford to put the phenomena on one side, and say Spiritualism has no further use for it? If so, what are you going to put in its place? And if you have nothing to put in its place, are you going to leave it vacant? We ask, "What ought to stand in that niche?" And you reply, "Oh, we have taken down the statue that used to stand there, and we don't want to put another there." What are you going to put in the place of the phenomena? Why do you wish to discard the phenomena?

It seems to us that those who would like the phenomena discarded have failed to appreciate its value, and utterly failed to recognize the relationships that grow out of it; for they will tell you that mediumship is being degraded, that it is becoming a mere question of fortune telling, and that those open to the public are largely becoming shows and mercenary caterings for the putting of money into ignorant people's pockets, and that the whole thing is becoming so offensive it stinks in the nostrils of the public and therefore we get up into the air of philosophy and say we are philosophical Spiritualists, we have long ago done with the vulgar style of fortune telling. Why, please you, there would be no philosophy if there had not been phenomena, for the simple reason that you would not now have the countless signs and tokens that you enjoy on the subject of immortal life and that illumine your homes to-day, had not your experiences come to you through the aid of phenomenal intercourse between the two worlds. Thus you get the knowledge of the spirit life that is open to you to-day. Are not the phenomena vital? do they not constitute a vital necessity to the philosophy of the movement? They are the foundation upon which the structure rests, and directly you stop laying the foundation then you leave off building the temple.

There is another side to the question still. There are some people who think that it is just a little beneath their dignity to be controlled by spirits. Who are very anxious to have all the honor and credit themselves. Who think they are growing so fast, developing so widely, that the spirits can do very little for them after all. "Why, yes; I used to be a trance medium, but then I became an inspirational medium, you know; and now I have grown beyond that; I have cultivated my intellect and my faculties; I have become very much advanced indeed; there is no necessity for me to shut my eyes and go to sleep, and let the spirits in to use my words. I am not going to be their servant any longer, for a medium, you know, has to be their servant, and I don't think they ought to be the servants of spirits." So these mighty philosophers, who think they have learned it all, and more, seem to think that they in this world can progress faster than the people who have gone beyond the world and the limitations of this life into a higher country than they have lived in. They seem to forget these things, and in their arrogance assume a power and strength they do not possess, when if they were wise they would submit to being led a little longer. It is all very well to have a good opinion of yourself, to think you are strong enough to walk alone, but who is there who can honestly say, I am beyond the necessity of help or advice from any other human being? No, you each and all recognize your mutual dependence, you each and all feel that there are others wiser than yourself, and their instruction and assistance and guidance may very often save you from disastrous things. Now the phenomena of Spiritualism brings us down to this point, that if you wish to shake off your allegiance to the spirit world the spirits may be willing that you should do so. It would be very curious if the spirits took you at your word and stayed at home, hereafter. And when you lost your beloved friend, and your heart was sad and

your soul was mourning, and you should cry, "Oh, mother, mother, come back! Come back!" and there should be no answer, it would be very curious, would it not? When you go in pain and sickness to the healing medium and beg him to lay his hand upon you, and he should do so and produce no result, it would be very curious. When you say to a skeptic, come with me and I will take you to a medium that will prove that there is a life beyond the grave and when you take the man there should be no response, you would be amazed. And then at last you would say, "Of course, we have repudiated the phenomena, and the spirits have taken us at our word." If, in a word, the communication was stopped, the phenomena ceased, and mediumship were no longer a fact, would not your Spiritualism, as we have said before, be exactly in the condition to-day that the Christian community is in, resting upon the records of the past, and having no vital corroborations occurring in the present.

Spiritualism must claim, and Spiritualists must stand by the claim, that until you have all been converted—the whole world—to a knowledge of immortality, evidences which will demonstrate future life will always be a vital necessity to humanity. Why, when you come to remember the situation it will strike you thus. My friends are dying, and when they leave me I want to hold communication with them. That implies mediumship, the manifestation of your departed friends through a medium. This is the phenomena, and if the phenomena are rejected and you live in the region of philosophy, and imagine that your mother is there, and it is all right, that the evidence received in former days are sufficient; it may be well enough for you, but it will not constitute a vital element that will enable Spiritualism to live.

Now about the cultivation of mediumship. The spiritual world is always willing to help you, and when you remember that the purposes of the phenomena are not only to bring conviction to those who doubt, but to illustrate the laws of nature as expressed in nature and in man, and to prove that relationship which exists between the two worlds, you will see that all phenomena lay a duty upon you for a careful, critical and scientific investigation of their nature, laws and principles, that there is a whole real life and force and being that it is your duty as scientists and Spiritualists thoroughly to explore.

Hence we come to this conclusion: That the phenomena of Modern Spiritualism are a vital necessity to its philosophy.

Now, we come to the other consideration. Should those in whom the phenomena are expressed become servants for public hire? In other words, should mediumship be produced for mercenary rewards? Why not? "It is something so utterly repulsive, you know, to read and know all the amount of advertising that is going on in regard to mediumship." It may be extremely repulsive, very unpleasant indeed; but you must remember this, that if it had been in the past for the great army of public servants of the spirit world, how much Spiritualism would there have been abroad to-day? They had to do it, because the hosts behind forced them forward, and they have been the targets of the foolish, the mercenary and the wicked, and this army of workers, these public professional mediums, who, if you will, sell their talents for filthy lucre, bore the heat and burden of the early day, they presented the only evidence of immortality, their lives and labors rendered this meeting, and all similar meetings all over the world possible to-day, and these mediums have been the ever open gates through which the beloved of your lives that have departed into the homes beyond have been able to return and hold communion with you.

Discountenance phenomena if you will, make the profession of public mediumship discreditable if you choose, frown the army of public workers down, close up the avenues between the two worlds in this regard, and then how much of comfort will you get? Oh, you will have your private mediums, will you? Yes, you will have your private mediums, and every Tom, Dick and Harry will want to come into your houses and invade the privacy of your domestic circles. But you will exercise judgment, you say. Oh, yes, of course. Your house is private, your domestic circle is sacred, and you have none but your own particular friends and immediate acquaintances that you benefit and improve. And those hungry people, what are they to do? Won't you take them in? Do you know anybody that will? No person will let every body come into their private house and

ON THE OBSERVE.

To the Editor of The Better Way.

For one week at least Mrs. Kates and self have been on a tour of investigation and observation. It does not often fall to the lot of a busy worker to see what his fellows are doing. This is particularly true of the itinerant medium and speaker. They are not sufficiently brought into personal relationship with each other. Many of the active workers have not shaken hands, compared notes, and caught each other's magnetism. Many of our able and active mediums are personally unknown to the majority of local associations. To me, our field and the laborers have each rapidly multiplied, and the time of labor given by each has not warranted the knowledge by the whole of each integral part.

Our itinerant plan gives opportunity for a wide personal acquaintance between local and public workers, but the medium or speaker are seldom thrown together. The ministerial conference gives the clergy opportunity for personal acquaintance. For some time it has seemed to myself that conference and co-operation are needed by the mediums and speakers. Perhaps it is too soon to agitate it, but the necessity may exist.

It is not my present desire to discuss or suggest any plans looking to the above, but to write up a few incidents of our first week in Boston. Wife and self arrived here in good time for our service at the beautiful spiritual temple corner Newbury and Exeter streets, Wednesday evening, May 1st. The lecture room was nearly filled on that occasion by an attentive audience.

Mrs. Kates, under control, spoke upon "The Higher Spiritualism" and gave a few tests. I offered a few remarks to sandwich the exercises. The full beauty of this temple has not been told by writers and cannot be. It is a beautiful home for spirits and Spiritualists. Mr. Ayer is a genial and spiritually-minded man, seeking to perpetuate a cause in the manner that shall produce its best results. Mrs. H. S. Lake is at present located as the mini-temple of the temple. This sister has endeared us very much by personal favors and kindnesses. She seems to fill a warm place in the hearts of the Temple Association.

The following Friday evening we visited the Ladies' Aid Parlors, on Washington street, and were received with a welcome that was cheerful to our sense of strangeness in a city where we were personally unknown. They meet each Friday afternoon in their cosy parlor hall, where kitchen and other attachments are, and serve humanity and the spirits in the best possible manner. Take an evening repast in the hall, then have a spiritual feast of song, inspiration and spirit tests. We had to say something, and did, or tried to. Saying something and saying something important are easily done by many; but the latter saying is the rarest. Mrs. Kates gave a few tests which were evidently appreciated by all.

Sunday, May 5th, we reserved from engagements to listen to others and see some spiritual meetings in Boston. We attended the morning service of Mrs. Lillie at Berkeley Hall. The large hall was well-filled. This association is evidently in a highly prosperous condition. The discourse was upon "Our Century," and was an eloquent and forcible exhortation of the growth of humanity. Mrs. Lillie gracefully wears the laurels she has won on the spiritual platform, and is entitled, as a lady and medium, to the high place she holds in the affections of Spiritualists. The president of the association, Mr. Holmes, and also Mrs. Lillie, announced our presence, spoke of our labors, and presented us to the audience. Such graceful acts of mutual recognition endear public workers to each other.

We visited the Temple for the afternoon service and heard Mrs. Lake eloquently discourse upon "The Impending Social Revolution." During the evening we sat in College Hall, where Brother Eben Cobb presides, and heard a number of mediums give tests. Mrs. Kates being called upon with the numerous ones was ready and willing to add testimony.

During this week we will hold a couple of receptions at our rooms, meet a goodly company at the rooms of Brother L. L. Whitlock, and otherwise enjoy ourselves in the Hub. We find this a beautiful city, and not near as "stuck up" as we had been led to believe. The Spiritualists, at least, are cordial, whole-hearted and typical of a hospitality which, if dominated Yankee, is refreshing and full of good cheer. We have enjoyed the beautiful flowers in the public gardens, the renowned Commons, the art halls, and decidedly not in the least, Bunker Hill and its monument. Mrs. Kates found it the most difficult, for she wearily and achingly climbed and descended its winding stairway, from the summit of which Boston, its harbor and environments all are in grand panoramic display.

Mrs. Kates desired to descend all too early to enjoy the full view, fearing that our physical had not been sufficiently spiritualized to prevent an overbalancing. She has seen, enjoyed and been conquered by Bunker Hill. She climbed, but she went down again. A few people desire that she shall not soon climb so high that she will fall to come down again; but spiritually she and all others should always be climbing and never descending.

Fraternally, G. W. KATES.
Boston, May 6, 1890.
Of course all Spiritualists who come to Boston visit the Banner of Light establishment and its free public circle, and we certainly did so. We found Brothers Colby and Day at their desks overwhelmed with work, and surrounded by epistolary requests, complaints and opinions of Tom, Dick and Harry, who must separately and freely have attention, for a slight neglect causes Tom to boycott the office, and rapidly following goes Dick and Harry to revenge the evident slight they feel.

You and I, Mr. Editor, have also had experience with the dear public. We, too, have asked, "Oh, charity, hast thou ever entered into the heart and mind of

a spiritualistic contributor or subscriber?" Not alone is this true of ye editor, but the medium must truckle and fawn lest he or she shall wake up some fine morning and listen to a "tale of woe," or some calumny based upon imagination or resulting from a feeble cause of complaint. But all can bear these ills of the flesh with patience if sufficiently "in love with the Lord," (7) and confident of heavenly rewards. Humanity is very human, even amongst Spiritualists and Christians.

Let me add that the Banner of Light is well equipped for work; its book store well supplied; its offices pleasant, and the circle room commodious, attractive and well attended. Mrs. Smith, as the medium, seems to be a perfect instrument through whom comes with rapidity the spirits who seek to console the loved ones left behind.

Written for The Better Way.

LOVE-THIEF MASTERPIECE.

EMMA J. NICKERSON.

Life is ours; its expressions many and varied. We drink from nature's fountains and revel awhile in the season of hope. Friendships with books and men have their charm; the chain that is forged with golden links of memory we cherish and bind closer the ties of human interest, as the years slip like pearls into the shining sea of time.

Pleasure and pain are, as Plutarch says, the nails which fasten body and soul together. We walk in the shadow of "daily dyings," and cloud the sunshine of life by our own conceits. We love to-day, and lose to-morrow; the chief treasure of the hour gives place to a new ideal, that in time disappoints because fruition is the process of growth. The trials ten years back seem trivial, yet they taught the "master spell of power," and calmness comes only after storm, when some great passion is on the wane. Sadness engulfs the soul, when hope is fled and flowers ruthlessly destroyed. The heart bows itself and mourns, yet the canvas is lacking if it have not the somber hue that lights the character of the picture. Seamed and rugged faces are full of hidden beauty—the world loses strength, and not always what we see compels attention, but the subtle suggestion that thought has impressed. We cannot isolate ourselves from the friction of our kind; and albeit we carry cheerfulness and constancy to the task, if it be rose leaves or mountain peaks, the toil of patient hands must determine.

Emerson says the whole world loves a lover; the whole world loves to be loved. All the beauties of the universe increase the demand. The unsatisfied cravings of life gives us sometimes bitter bread, and the soul is dyed by the thoughts of our own making, but slowly fashioning the ideal we tend toward perfection. The waters of myrrh turn to the distilled dews of blessing. We carry our own frank incense, and as we overcome the "little foxes," life's masterpiece will glow with colors that perfect charity alone can give. The invisible world is about us, and silver cords unite the choir of peace with dwellers below. We labor with slow touches to reproduce what is born into our consciousness; the result awaits. A butterfly on wing we chase into the darkness of night, and morning's glory reveals what was hidden before, the angel side of self. Perfect the union of body and soul by well-aimed blows upon character. The world loves, and lives to love; dies to live again and love anew; finds expression as it builds new worlds and recreates itself.

Bishop, the Mind-Reader's Last Act.

On Henry E. Dixey's invitation, Washington Irving Bishop, the mind-reader, went to the Lums' Club, on West Twenty-sixth street, New York, the night before his death, and helped out the evening's entertainment by an exhibition of his curious and wonderful powers. He did the dagger act, and subsequently went down into the cellar, fumbled among the old records till he found a book containing a word that had been previously picked out by one of the gentlemen present. He not only found the book, but the page, and the word on the page. It was noticed that as the test proceeded he grew more and more excited, and Dr. Irwine begged him to desist, gravely informing him that the consequences would be dangerous. Bishop answered he would accomplish the feat if it killed him. Returning blindfolded from the cellar, carrying the book in his hands, he turned the leaves over quickly until he reached the right page, when he instantly placed his pencil on the chosen word. Calling for a piece of paper, he wrote the word on it, and, on the completion of the last letter, was seized with a cataleptic fit, from which he never recovered.

Physicians labored faithfully with him all through the night. At daylight he became unconscious, and at noon he was dead. A post mortem examination was held. Death had resulted from coma following hysterical catalepsy. In the last two hours of his hysterical consciousness his muscular strength was remarkable. He tossed the strong men about who were holding him as if they were children.

Bishop was forty-two years old, but did not look his age owing to his effeminate appearance, under which he carried the strength of a giant. His early life was one of privation. He first came into prominence in England as a mind-reader. His fame spread to this country.

In 1852 he married a young woman in New York, by whom he had a daughter who still lives. This marriage was never annulled. In 1856 he married Helen G. Mack, the divorced wife of Mr. Loud, the Boston banker. Their life proved unhappy, and he did many things that were strange if not brutal. Finally the second wife obtained a divorce on the grounds of cruelty, infidelity and the existence of a first wife. Bishop then remarried the mother of his child in order to establish the latter's legitimacy. Two thousand dollars was found in the mind-reader's pocket, and he left a \$50,000 policy for his wife and child.

BONNE TERRE, MO.

To the Editor of The Better Way.

The enclosed clipping from the Bonne Terre Critic notices the first public meeting of our little spiritualistic society started last May with only three sitters in our first circle—wife, daughter and self. We now have fifteen members, and expect large accessions soon. "Judge" Johnson makes a "heavy" president, his maximum weight being 325 pounds. He has a fine, deep voice and is a gifted reader. He was "converted" to Spiritualism in our circle by his deceased wife writing a message with regard to their two little children through his own hand.

We were sitting at the table in the dining room where we hold our circles usually, when his hand began to tremble; I shoved the paper and pencil toward him and said, "Judge, perhaps some spirit wants to write." He took the pencil and in a moment his hand moved as though writing. After passing twice over the paper the pencil dropped from his fingers. "What have they written, Judge?" I asked. "Oh, nothing intelligible, I reckon," he replied. I shoved the lamp nearer, and soon saw by his changed expression that something had been written. The message read, "Take good care of Bessie and Nellie; I am Mollie." This convinced him.

Dr. DeBuchannee, our secretary, is a classical scholar. He used to be a congregationalist preacher, but outgrew his theology and was "drifting," when we persuaded him to "sit" with us. He had not been at the table ten minutes until his mother tipped it over in his lap. He said, "Mother, if it is you spell your name and I will believe it," but this she refused to do, although she answered many other questions with regard to family matters, correctly and readily. After the sitting he said if she had, he would have supposed it only "mind-reading." He said his mother died forty-three years ago, and no one in this country, not even his wife, knew her name. He was too skeptical to come, but at the next sitting in his absence she gave her name, "Ruth DeBuchannee," and said she knew he would think it mind-reading if she gave it when he was present. This convinced him, and he came again, and she promised to come to him alone, which she has done many times since. We have no mediums except those developed in our own circle. The doctor is a fine speaker, and we hope in the near future to have something good to report. Yours fraternally, S. T. S.

The first meeting of the "Society for Psychological Researches" was held in Judge Johnson's office last Sunday evening. After some very interesting reading by Judge Johnson, Prof. James DeBuchannee, Ph. D., delivered the introductory of a series of lectures on "Psychological Phenomena." These lectures will be continued every Sunday evening at 7:30 p. m. at the same place. The public is invited.

This society aims to investigate all Psychological phenomena coming under its observation—Seeking after truth. All earnest seekers for truth, whatever their previous or present associations or belief, are invited to become members. No creed or articles of belief are required of any one—simply a desire to search and find truth—with a mind unprejudiced by creed or dogma and a willingness to accept truth wherever and however found, is all that the members are required to subscribe to. The President of the society is Mr. Nathan Johnson; Vice President, Mrs. S. T. Suddick; Secretary James DeBuchannee, Ph. D.; Treasurer, Elijah Francis. All are cordially invited to the lecture next Sunday eve. at 7:30.

ANON.

The Earth as Seen from the Further Planets.

The earth is surprisingly visible in the heavens of the planets that are near us, but when reaching colossal Jupiter, which is at a mean distance of 495,000,000 miles from the sun, we cast a glance behind, our little globe no longer soars amid the celestial spaces. A neighbor of the sun, almost eclipsed by its blinding rays, the earth oscillates but 12° to the east and west of the star of day. Feeble morning and evening star, she precedes its rising and follows its setting. If the inhabitants of Jupiter possess sight like ours they can scarcely see the earth except by artificial means. It is especially at the periods of our passages annually before the sun (five times smaller than here) that the Jovian astronomers can discover our globe, under the aspect of a small black point moving over the solar disc. To Saturn, the earth is separated from the sun by but 6°, and passes over it, every fifteen days. To Uranus she is separated by 3°, and to Neptune by but 2°. Immersed in a luminous fascicle of solar rays, our globe is entirely invisible to these latter planets of the system to which it belongs. The earth is unknown to these worlds, which are relatively near and are connected, like it, with the destinies of the sun; and the existence upon it of the people that inhabit it, of that intelligent race which believes itself to be alone in the universe, is suspected by no one. To these planets neighboring our own, we do not exist. Seen from the nearest of the stars, the enormous sun that illuminates us is itself no more than a little point, no more than a minute star, wandering in the infinite labyrinth of the worlds.—La Science Illustrée.

"What did the horses stop for, George?" "They made a false start and have to go back to the post again." "Oh, George, and the horse we are betting on was ever so far ahead! I don't think that's fair."—Life.

LIFE, MATTER, MIND, SPIRIT.

HUDSON TUTTLE.

The present conception of nature, by material science, is a witches' pot, into which, by some unknown process, matter and force were placed. The pot seethes, and out of the seething conflict foams up to the surface the kaleidoscopic changes of beings. The savans stand around its rim like Shakespeare's witches and chant a technical gibberish about laws; the pre-existence and correlation of force; the destructibility of energy; the element of matter; the potentialities of the atom; the struggle for existence; the survival of the fittest, and in admiration praise each other's profundity of sight, while the sharpest eyed see nothing beneath the foaming scum. We think we have presented the position of science in its

RELATIONS OF LIFE TO MATTER.

At the threshold of this discussion of the problem of mind and spirit we have that of life. The living being is the most wonderful achievement of force in its multitudinous forms. Life is the gateway to the realm of spirit, and beyond that gateway lies the questions we seek to solve.

The living being, by the fact of it being such, has new and hitherto undetermined relations. It has escaped from the hold of the forces in part from the common lot of matter, and a new horizon uplifts before it. New and mysterious forces intrude, the sum of which we call vital energy. Well we know that here the material scientist will smile or sneer, for he has already settled the question in his own mind and that of his confederates, that there is nothing beyond the properties of matter. The animal body is composed of definite quantities of carbon, hydrogen, lime, iron, etc., and the conflict of atoms, the combustion of carbon by the oxygen of the air, the burning of phosphorus in the nerves, is the activity evolved which is called life. In the higher animals, especially in man, this life force derived from burning carbon is changed to thought, and the quantity of thought depends on the activity of the process.

No one, however, has ever proved that such transformation occurs, or even attempted the task. The most thoughtful and profound acknowledge that at the threshold of life all physical theories utterly fail, and that the problem does not admit of solution. The more persistent declare life to be a resultant of protoplasm; a fragment of protoplasm is the lowest form of a living being. It is a homogeneous mass, scarcely a cell or aggregation of cells. These cells do not feel or know, they are sensitive; that is all. A human being is said by these material scientists to be the sum of an infinite number of moners, as a coral branch is the sum of a great number of polyps. These moners form, under different circumstances, bone, muscle, and nerve. They propagate and die. The multiplication and destruction is the source and accomplishment of vital changes, and mental states, when the necessity for the destruction of so great a number of these moners arises, the end or the destruction of all, or death of the combined organism.

According to this view, by the simple addition of moners, we obtain something none of them singly possessed. The single moner has only sensitiveness, then infinite aggregate, in the human being, has feeling, intelligence, will, and God-like aspirations. The time old axiom never before disputed is set aside, and the sum is declared to be not only greater than its parts—it is infinitely greater, and acquires qualities which the parts do not possess.

It may be urged that in the acquisition of new qualities the source is true of the chemical union of elements, which yield products entirely different in quality from the combining bodies. These, however, unite in fixed proportions in a manner far from understood, while, with the hypothetical moners, they are aggregated mechanically, as polyps in a cluster, and this union of individuals changes not their functions, but simply increases the mass.

Whether we accept this moner hypothesis, or the mere generally viewed theory that life is the product of organization, arising from the chemical actions and reactions in the body, it is impossible to say wherein the dead animal differs from the living. Analysis cannot reveal this secret, for the living animal cannot be subjected to that test. The life principle escapes before the alembic or retort is brought in requisition. The song of the bird cannot be found by chemical analysis. We know that the living being is held together, and dominated over by the strongest forces and the moment these relax their hold, decomposition commences. What is this force? Whence does it come? Whither does it go?

LIFE AND MIND.

Taking this force in its highest expression, in man, it is self-conscious and has independent will. It arises above the atoms of its physical being, above the influences which environ it, and says, I will, and executes that will. I know well that if we have physical science, and become transposed to metaphysical grounds, there are philosophers who would not only reason away this force, but the existence of the body itself. They are true intellectual acrobats; amusing jugglers, who throw words instead of painted balls, and confuse by their wonderful dexterity. Yet, after all has been said, we know we exist and have physical bodies. Had we not such bodies the thought of them would never have been fashioned in our minds. As we know the sun will rise, or the night follow, we know we have bodily forms, and are thereby brought in contact with the physical world. It is a fact, and as such cannot be reasoned away. In the

same manner we are conscious of a mental or spiritual life which arches the physical or spiritual life as the dome of the sky.

Here we come to that vague and uncertain realm where spirit touches matter. We leave the coast line of the tangible and seen, for the intangible and unseen. There is no bridge over the gulf, which is said to be impassable. Material and spiritual phenomena are united by no common bond, and each stands by itself. The great thought stream has set toward the materialistic interpretation of all spiritual phenomena, or the ruling them out of the pale of the believable. If these phenomena are real, if man—the ego—is superior to the oxygen and carbon of his body, if the manifestations of mind are superior to the combustion of tissue in the lungs, then all these manifestations should be amenable to certain laws and conditions, which ascertained, will harmonize them into a perfect system.

The brain is the point of contrast between spirit and matter, and so far as the manifestations of that spirit are related to the material world while connected with the physical body, it must be through and by means of the brain. The innate character of this relation gives strong color to the reasoning based on the material view that the brain produces thought, as the liver produces bile. But such reasoning is from appearance rather than the reality. There is, as Tyndall eloquently expresses, a chasm between matter and mind that cannot be passed.

"The passage from the physics of the brain to the corresponding facts of consciousness is unthinkable. . . . We're minds and senses so expanded, strengthened and illuminated, as to enable us to see and feel the very molecules of the brain, were we capable of following all their motions, all their groupings, all their electric discharges, if such there be; and were we intimately acquainted with the corresponding states of thought and feeling,—we should be as far as ever from the solution of the problem. 'How are these physical processes connected with the facts of consciousness?' The chasm between the two classes of phenomena would still be intellectually impossible.—The Ph. Force of Thought, John Tyndall.

SPIRITUAL SUBSTANCE.

As the experiments alluded to show that matter may, under certain conditions, take on new properties, ceasing to be matter, in the usual acceptance of that word, the horizon of matter which has been thought to rest over attenuated hydrogen, may extend to infinite reaches beyond, including stuffs or substances which have never been revealed to the senses. As the eye is only capable of detecting a narrow belt of rays, and the ear of a scarcely broader belt of sounds, beyond which, on either side, are unknown realms of light and sounds, so we are able to detect a narrow range of elements; and there may be a realm on one side too gross for recognition by the senses, and on the other a realm too attenuated. Beings fashioned of this attenuated substance might walk by our side unseen, nor cast a shadow in the noonday sun.

SPIRIT ETHER.

Aside from this spiritual substance, beyond the pale of the most attenuated matter, is the spirit ether. The students of light have found it possible to explain its phenomena only by the hypothesis of an ether, a universal fluid of extreme tenuity, the vibrations of which are interpreted by the eye as light. This ether was at first a dream of the imagination; but, by answering all questions, and receiving the verification of mathematics, has become a demonstrated reality. It is probably the common medium for the transference of electricity, heat, and magnetism as well. It is an illustration of one of the many instances where the imagination has overreached the reason in the race of discovery.

In the same manner we may predicate another ether, the medium through which all spiritual phenomena are produced. We may prove the existence of this ether, by the certainty and harmony of the answers it gives, as the existence of the luminiferous ether has been demonstrated. As the great life giver, we may distinguish it as psycho ether. It cannot be said to be material, for it belongs to the region beyond that recognized as material by our senses. It is the sublimation of matter, vastly more attenuated than light-ether, and thought is propagated in it from centers, as light is in the luminiferous ether from luminous bodies. The qualities of this ether are the possibilities of life and spirit, and to it for explanation we refer all psychic phenomena.—Golden Gate.

A Tribute to Dr. Dean Clarke.

To the Editor of The Better Way.

You are doubtless aware that one of our oldest and ablest speakers, well known wherever Spiritualism has been read about, I mean Dr. Dean Clarke, has for several months favored the progressive people of our young but booming city of the Rocky Mountains with his most able, scholarly and eloquent lectures.

It is but simple justice to this earnest and self-sacrificing orator and prophet of the new dispensation, to say that he has in four months done more than any one could reasonably have anticipated, to give our cause a "boom" in Denver and all the region round about. The daily papers have shown him attention and favor never before accorded to our speakers, and their brief reports and his occasional articles have contributed to raise our cause in public estimation much higher than ever before.

Dr. Clarke is in every sense of the word an evangelist in the cause of Spiritualism, and his simple yet forcible elucidation of the beauties of the faith, and the great benefits and satisfaction it affords the many who have sought earnestly but in vain for consolation in the orthodox churches, at once interests them, and finally convinces them of the facts, that Spiritualism is founded on truth, and is proven by all the truths in the Bible. Without question Dr. Clarke ranks among the first and foremost advocates of our grand philosophy, and is as able and fearless with his pen as his voice in answering all who assume the temerity of questioning the truth of the philosophy as expounded by him. Though frail in health as well as stature, the doctor is a noble specimen of the grandest work of God, and as such should be encouraged and appreciated in his self-sacrificing efforts for the cause in which he has labored for so many years and is still so zealously engaged. All lovers of the truth wish him God speed. JULIUS BROWN, Denver, Col.

Seance with Mrs. Cissna.

The 26th of March, 1881, I was at a seance by the medium Mrs. Cissna, of Cincinnati, where only Mr. Cooper, Mr. Sander and I were present. Mr. Cooper made a temporary cabinet by stretching a string on two nails across a corner of the room, and hung two shawls on the string for curtains. Before Mrs. Cissna took her seat behind the curtains she covered a little stand and held a double slate under it, and on the slate came which she held under it the following: "Good evening, friends. The door that have been so kindly open for us we enter with you to communicate with you. Our earth friends cannot make conditions for us to communicate with them without extending to you beyond their own perception, and it is so with mortal man. No one can make others happy without enjoying a great part himself. Sara, Sammy and Leppo, (departed children of Sander's), Emil, grandma, Julia and baby, (my son, mother and two grandchildren,) each and all are happy for the privilege, and we will try to appear as far as we are able. We do not manifest as usual, for you would exhaust the power for to-night. You may prepare the enclosure and we will not detain you long." Mrs. Cissna took her seat behind the curtains and soon after Sara, Sara and Leppo appeared in their white robes and nodded to their father, and afterwards came Emil, my mother, Julia and baby, with Miss Mary Muth, all in their white shining robes. Emil and my mother kissed each other before us twice, and baby and Mary Muth dematerialized before us outside the curtains. Afterwards the baby seated itself on a rocking chair, standing close by me, and, after rocking awhile, dematerialized on the chair, and mother's face was very life-like and nodded to me. All the other faces were recognized. C. G. HELLEBERG, Mount Auburn, Cincinnati, O.

Reviews.

"Evolution spiritually considered: its logic and its lessons." A lecture through J. J. Morse, of London, Eng., delivered at Cleveland, Ohio, March 24th, 1880. An "Orator on the celebration of the Forty-first Anniversary of Modern Spiritualism," by the same medium. Both combined in one pamphlet, 15 cents, and for sale at Thos. Lees' Book House, 105 Chestnut street, Cleveland, O.

"Second Sight"; Problems connected with prophetic vision, and records illustrative of the gift, especially derived from old work not now available for general use. By M. A. (Oxon.) Price sixpence. Address G. Redway, 15 York street, Covent Garden, W. C. London, England. This book contains an interesting summary of the evidence of clairvoyance, and may serve as a guide line for investigation who cannot be reached by other methods.

"Gleanings from the pages of history by the aid and in the light of progress," has been reduced from \$1.00 to 50 cents, being now the cheapest book of spiritual information and philosophy on record, without its handsome binding. The book contains nearly three hundred pages of reading matter on thirty-four subjects, and between each of the latter is a popular spiritual song set to music. Some of the subjects are: Who is man that God is mindful of him? Gleanings from the spirit light of the past and the present. A statement of facts and a compend of evidence Spiritual truths as found recorded in the Bible. Do spirits materialize? The evidence that there is no such thing as death. Evidence of the resurrection and the after life. Real experience, Etc. Some of the songs are: We shall meet beyond the river. Sweet hour of prayer. Light of the morning. Shining shore. Our loved ones over there. Home of the soul. Rest, Etc. Send fifty cents and address to THE WAY PUBLISHING CO., Cincinnati, O.

"Studies in the Outlying Fields of Psychic Science." By Hudson Tuttle, 32 pages. Price \$1.25. New York: M. L. Holbrook & Co.—The author of this work sets out to put on a more scientific and rational basis the proofs of the doctrine of Immortality. He recognizes the fact that we live in an age of growing skepticism, that evidence which was once sufficient to no longer so, and that in the minds of a very large class of earnest and intelligent persons, faith in a future state of existence has a very slender hold. In his opinion it is the right and duty of this generation to place this doctrine on an enduring basis—a basis as solid as the Copernican system of astronomy. This, however, is not to be done by old methods, but new and modern ones suited to modern thought. The author believes there is a large class of facts which have a direct bearing on the subject, and he brings these into his discussion in a masterly manner. In many ways Mr. Tuttle is well fitted to the work, having given over a third of a century to its study and investigation. What ever may be thought of his views, they are certainly full of interest, and the chapter, containing the author's experience and intelligence from the sphere of light, is graphic, and if true, as he most firmly believes, settles the whole question in favor of a future life. At any rate, the book is an original one, and will repay a careful reading.

Bella—"What are you making grimaces in the glass for, my dear?" Della—"I'm trying to practice a look of astonishment. Some of my friends are going to give me a surprise party to-night."—Town Topics.

The 347 female blacksmiths of England would make money by organizing a troupe and traveling. The woman who can shoe a horse is much more interesting than the woman who can only shoe a hen.—Louisville Courier Journal.

Three of the admirers of a pretty Burlington girl called on her the same evening, and as she answered the bell in person for the fourth call she took the opportunity of hanging a placard on the door-bell—"This is my busy night."—Press.

THE BETTER WAY.

INSUED EVERY SATURDAY BY
THE WAY PUBLISHING CO.
S. W. Cor. Plum & McFarland Sts.

CINCINNATI - - - - - MAY 4, 1889

At Two Dollars per Year to Subscribers in the United States; Dollars and a half to any Foreign Country. No subscription entered till paid for, but sample copies will be sent to any address on application.

THE BETTER WAY cannot well undertake to touch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once intimated. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonest or unworthy of action.

When the post-office address of THE BETTER WAY is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address.

Notice of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as THE BETTER WAY goes to press every Wednesday.

NOTICE!

All communications pertaining to either the editorial or business department of this paper, or letters containing money, to reach us, and under which condition only we can assume responsibility for the same, must be addressed and money orders made payable to THE WAY PUBLISHING CO., South West Corner of Plum and McFarland, CINCINNATI, O.

Spiritualism deals only in facts.

Man is the most perfect expression of divine nature—of causation.

The spiritual science is the only one that proves the soul's immortal nature.

The proof of immortality is the great basic fact on which Spiritualism is founded.

Spiritualism meets all the demands of man's spiritual cravings. Seek and ye shall find.

Man's struggle for liberty is an innate desire to rise above something material. The final struggle is at transition.

The age of a spirit is reckoned by the amount of wisdom it possesses. Experience is the great moral and mental teacher of the human spirit.

Every star or sun forms one grand nervous system vibrating through its course of planets, satellites, meteors, etc., passing into every vestige of life on the same.

Sensation is one of the attributes of life which permeates all matter and perceived by the material in comparison to its refinement—temporary dearth matter excepted.

All that has a tendency for good is law, or a manifestation of the great universal law called life, acting for a specific effect to reach certain individualized intelligences or creations of this law.

Somebody thinks THE BETTER WAY must be the ladies' paper. Be it so. We are ever ready and willing to oblige the ladies. All deference to the fairer, the purer and consequently the superior sex.

Mediumship is the mortal agency through which the law, called Spiritualism, operates, whether desirable or not to the ones so constituted. Many such are excellent instruments used for purposes entirely unknown to themselves.

"What is Spiritualism?" may be answered in many ways and is often necessary to the demands of fastidious seekers after truth. We shall bring an occasional article under this head, which our readers may send to whom it best concerns, or whom it may lead to the light.

Nature has no secrets to conceal. She is like an open book which reveals to every individual just as much as he can comprehend. Spiritualism is one of the most interesting chapters in the same, and those who search will surely find something to appease the inner longings of his spirit nature.

The spiritual duty of man leads to a comprehension of nature, its laws, forces, influences, etc., while the mere material investigation gives no cue whatever of the occult—except physiologists may yet, through a knowledge of the spiritual, see in the anatomical human being, a delineation of universal life.

Persons who wish their copy returned if not used, must enclose postage at once, and not ask us to send in a bill for it. If anyone values his matter enough to have it returned, he might send a few stamps along with it, even if it is not returned. In the latter case it will be published and that is worth something.

In one of our first numbers we implicitly stated that all articles sent out by us to other papers previous to the new year were cancelled. We notice that this has been overlooked, and therefore repeat that we are not responsible for anything that appears under our name except what has been published in THE BETTER WAY, since the 26 of January, 1889. A. F. M.

Contributors often wonder why it is that their matter is omitted when something inferior finds its way into the columns; and added to this the editor gives as the reason "the want of space." In the first place, many articles are already in type weeks before others arrive, and as new ones cannot be set up before the first named have been published and the type distributed, they must be used, even if the editor should like to give the better ones the preference.

OUR POLICY.

We are pleased that we have struck a key-note that has given general satisfaction. We would like to say universal satisfaction, but this would be expecting too much on this mundane sphere; although the dissenting portion of our subscribers (or of those we found on the list when we ascended the editorial throne) are in such extreme minority, that we may honestly claim ninety-nine per cent of the whole as our companions in arms—friends in accord with our way of advocating and spreading the light of Spiritualism. We do not expect the world's approbation for it, nor do we claim to be entirely right. There are many others who could do better; who know more than we do of this grand truth; who understand more of it—understand it better than we do. But our friends must have intuitively sensed by this time that our motive is love; harmony; peace with the world. We have learned by experience that antagonism, unfriendly controversy on questions that give no light on Spiritualism proper, and fault finding, never benefit the cause in the least nor in the end. Spiritualism does not need such measures to break its way through life. It is a law in itself that operates by its own volition, and we are but the effects on which this law acts or through which it expands itself. All that it needs is converts, and there is not a Spiritualist on the face of the globe who is not only willing but anxious to impart the light he possesses to some friend, neighbor or relative. Would any individual use any other means than a friendly one to make a convert? Does anyone ever undertake to whip another into a belief in Spiritualism? Does it ever occur to you to begin this process by antagonism? No; we approach him gently; in a spirit of kindness, and with our best face on. As we approach them individually we should approach them as a body of individuals—as a whole; and as we endeavor to make a convert of one, we should endeavor to convert the world.

Such is our policy as a newspaper and we know it has not proved a fruitless attempt. Commendations from the outer world are not lacking, and to silence opposition to an extent in this manner is a better and more profitable victory than to gain one at a loss or sacrifice on our part. So we lose nothing and have everything to gain; make no bad enemies who watch every opportunity to harm us; and in the end will invite respect as a worthy people and investigators who merely come out of curiosity "to see what they do" as Christians often do when visiting a quaker meeting. Now, if the latter was Spiritualism, nine-tenths would remain there. And if we were to conduct ourselves in like manner, there would be a similar curiosity manifested for us. Over half of the Spiritualists to-day have been caught by curiosity to see something mysterious, and it does not require much of this to stir a man within. The simple table tipping has made more Spiritualists than any other phase of spiritual phenomena. This because it is too simple to boast about, and mediums who have no other phase, are generally very modest and unobtrusive in demonstrating it or presenting it to those they desire to convert. The result is good conditions, a pleasing effect on the investigator and a desire to know more about it. They become interested unwittingly and before they have had a chance to doubt they are Spiritualists. But supposing the first seance they attended, the medium and others present were to antagonize their religion, or to quarrel among themselves as to who is right on that which neither interests nor is comprehensive to the investigator, what would be the result? Why, they would go hence ridiculing the whole party or else feeling bitter towards them.—In the aforementioned manner let our papers present Spiritualism to the world and it will have a more pleasing effect on the people when read. Let the people feel like preserving the papers rather than throwing them in the waste box. For by these they judge of the philosophy or religion they represent. We are conservative. Not because we fear the opinion of either Christian or materialist; of either priestcraft or infidel. We are conservative as a Spiritualist, and in our conservatism we are independent because we feel we are doing right; that we are just to all; and where that is lodged there is a feeling of safety that a higher power guides.

It may have been undoubtedly noticed by this time that we do not admit advertising puffs in our editorial columns, although frequently requested to do so. We have adopted this rule in deference to our readers, because we know what a disagreeable effect it has on one who has just read and is still digesting a sublime spiritual thought to be suddenly confronted with a paragraph calling attention to some advertisement, perhaps containing something extremely contrasting with what has just been read. It disturbs the sensitiveness of Spiritualists too much to have such thrust upon them, and we hope our advertisers will not request it. An advertisement ought to speak for itself, and it always does in papers where puffing is dispensed with; for, knowing this, readers make it their business to see what new advertisements are to be found in the advertising columns; and THE BETTER WAY is seldom without something new in that respect—both inside and outside. Those who prefer reading notices to advertisements can have them at the close of the correspondence on the fifth or eighth page, only that they must be contented with less space for the price that is paid for the advertisement.

MEDIAL DEVELOPMENT.

With regard to the development of mediumship there seems to be a diversity of opinion, or rather of inclination; for those who are not mediumistic are unable to give an opinion on the subject. Inclination is therefore the better term and the better mode to be followed out in the unfoldment or development of one's gifts. All are differently constituted and thus no definite rule can be laid down that will cover the whole ground. There are no doubt some general principles that may be observed by all, and which may be applied to those sitting in developing circles or alone. But we cannot absolutely say that either sitting with other mediums or alone is the best and only method of development.

There are some mediums whose natural conditions are conducive to the unfoldment of dormant powers in others by direct action—quickenings their spiritual natures as it were; and others who furnish the attending spirits with the magnetic or material force necessary to act on the medium. In the latter instance but one sitting is often sufficient to have the desired effect, this placing the spirit in physical or material rapport with its medium. Practice is all that is needed after that to perfect it. From this many have concluded that sitting in circle or with another medium is unnecessary, probably not knowing, or having forgotten that the first impetus to the unfoldment of their own mediumship was obtained at one of their first sittings. Those who feel a disinclination to sit in circle for this purpose, should never allow themselves to be cajoled into a developing circle; but neither say that it is unnecessary for those who feel a contrary desire; for some really need it to aid mediumistic development and are thus led by inclination for this effect. Developing mediums are not a special class, but simply mediums with good magnetic influences of a positive nature, and generally endowed with more or less healing powers; but healing mediums as a class are always aids in rousing the dormant medial powers of others, although their powers should not be exercised for this purpose when needing them for healing.

IS THERE EVIL?

Some say not. Others positively assert there is evil. To be, means to exist absolutely or as an entity. And yet a thing may exist without constituting the latter—relatively or temporarily. If evil is a part of causation it is absolute and continues with man forever, even if he never commits it after having attained a certain spiritual unfoldment, but may, under these circumstances, exercise it if he so desires. We have heard of fallen angels, but whether true or not, is the question. If it be true that purified spirits have knowingly committed depredations against law and order—either through personal ambition or in the belief that they were doing right—evil so-called is a veritable fact like good. If it be not true, or impossible for purified spirits to commit evil, then it is not an absolute condition, but only a temporary state of being. As such we may regard it as a something due to ignorance or human weakness, to which the name of evil has been given to distinguish it from good. We have good divided up into qualifications called virtues, and its opposite into qualifications called vices. But as good always predominates over evil and everyone tries harder to be or become good than the reverse, it seems that the innate or soul principle must be naturally good and that evil is only an environment which exists in connection with his exterior. If good arises from within, it is a part of life itself, a part of causation; and as evil is only found on the exterior (though appearing to come from within), it is like all effects: temporal, passing, material. Thus evil exists, but only relatively, and those who indulge it are simply in temporary darkness or yet spiritually undeveloped—lacking the moral or mental strength or courage to overcome it. Spiritualism points the way very clearly how to operate against those external impulses which have been termed evils; for while in spirit communion man is made conscious of his weaknesses and the cue given him how to subside them, or allay their active nature; and those who are too weak to overcome them by their own volition are aided by the spirits with whom they come into communion. To become good is to become happy; for to become good means to become strong in soul nature or master over one's material or animal impulses, and such is the aim of human life—the control of mind over matter, or good over so-called evil.

Though a few mediums in a fit of weakness deny the spiritual as the motive power of occult manifestations taking place in their presence, of what avail is this when thousands of others assert it as a positive fact? Did Peter's denial of his Lord prevent the growth of Christianity, or Galileo's momentary recantation obstruct the earth's movement? Both pursued their course. One was a law of spirits, the other a law of spirit. Spiritualism combines the two, and he who endeavors to interfere with its operations, deceives himself mightily. Spiritualism is upon us as a cause that no earthly power can stay, and those who make the attempt are trifling with nature. Spiritualism is not an effect that can be governed by man, but it governs him, and where it leads he must go.

DISEASE AND ITS CURE.

Disease is an effect of two prime causes, viz: sensuality and selfishness. A third might be added in the form of carelessness or worldliness, but when a being lives a pure and unselfish life, he is seldom affected by exposure or contact with disease, the proofs of which may be found in every direction. It is only sensuality or selfishness which breeds disease or opens the way for the same from without by infection. Those who are born with the foundation already laid, have simply inherited it and may thank their forefathers for the gift—though the physical body may be perfectly pure and its organic structure faultless. But it is not the flesh which harbors disease. It lies in the spirit body (not in the soul or intelligent principle of the being, for this is always pure and never becomes contaminated. What appears to be an inherent evil or passion is the spirit body acting through its material envelope with superior force to that of the interior soul or divine entity, good having only superior sway when the soul outgrows its exterior life condition—the spirit body).

The proof that disease is a condition of the spirit, or of that spirit which is infected—for all spirits are not diseased—is that the spirit world has its hospitals as well as this world has for the reception of patients who have not fully outgrown their impurities here, or at least those impurities that constitute disease; for there are also spiritual impurities that do not always cause disease, but simply a preventative from progressing beyond the earth-bound condition or retaining the soul in so-called spiritual darkness until it has outgrown them by superior soul-force or thrown them off by contact with matter. But matter is the agent needed through which to purify the spirit body, whether from inherited disease, animalism, passions, social or human evils as envy, jealousy, hatred, etc., and is even a more necessary state of being to attain than experience or intellectual acquirements; for a soul that is once individualized by birth through a material body is perfected, and possesses all the divine qualities necessary to progress in spirit from that moment on, for if it did not, there would be no future existence for infants dying shortly after birth. But at whatever period of earth life the body dies, it offers no impediment to the soul's progress (and which constitutes the real ego of the triune being, man) if the spirit body is unencumbered by any of the above named human qualifications (and we may term them spiritual qualifications, for they belong to the spirit body and not the soul, those of the soul being health and happiness, divinity—generally termed spirituality—and virtues generally, which may all be summed up in one qualification, love).

Thus disease finds its birth in the spirit, and, when self-created, is primarily the effect of a prior cause, either sensuality or selfishness. The naturally inherent animalism (also called nature), when perverted, by misuse or over indulgence, infuses the spirit body with an impure or gross aura. This, in wending its way out again, flows through the same channel that infused it, and produces disease in the same, it being the sweets of material life returning in concentrated form as bitterness or pain, and pain, though an unwelcome guest, should be regarded as a blessing, for it is the consuming and absorbing of our spiritual impurities. When not self-created, but inborn, disease constitutes a cause, ready to work its way through the material body, the spirit containing it, will inhabit—the soul being a spark of the universal soul, God, while the spirit body is the magnetic envelope which surrounds and connects it to matter and an individualized emanation or evolution of the so-called "universal fluid," "astral fluid," "akasa," "vril," "spiritual magnetism" (of which electricity is a gross form), or any other name that will convey the medium term between divinity or intelligence pure and gross matter, and which magnetic or spiritual body is subject to contamination with the atmosphere it is attracted to. The physical body is a perfect expression of the combined action of the soul and magnetic envelope. If the spirit is pure and the soul has full sway the body will be perfect or regular in feature and figure. If not, the body will express so much of the unspiritual as it has in excess of the counter-acting soul, even to physical deformities (debarring physical defects which are often due to strictly physical causes, as accidents, carelessness during gestation and worldliness on part of the parents.)

While sensuality infuses the spirit with material impurities, selfishness creates discords in the spirit which prevents the organic structure from perfect action, having about the same effect from the interior, as it were, as tight lacing would have on the organs from the exterior—a discordant spirit state interfering with the free circulation of the blood, making this stagnant, and cutting off the flow of nature's magnetism into the system, making the liver torpid and affecting the kidneys, etc., according to the special form of selfishness. The only perfect cure from disease is therefore to remove the causes. Self-study is the first step towards it. Abnegation and self denial, or temperance and the dispensing of love instead of ill feeling is the next. And as the will is the most necessary soul qualification to exercise in this method, it may be termed mental cure, or mental healing, or spiritual healing, either. It is all the same spirit under different names; that's all.

LIFE.

Scientifically considered, man is a triune being, having soul, spirit and body as three distinct entities, although so interblended as to operate as one. The soul is the cause, or the entity containing the life principle or principles which give animation, action and consciousness to the entire being. The spirit is the semimaterial envelope or aura which surrounds the soul but interblended with the body as one condition during its connection with the same, and like the physical body a counterpart of it, so far as external appearance is concerned. Although surrounding the soul, it does not necessarily disavow the communication which the word might imply if taken in the spirit of the letter. But it surrounds it nevertheless; for certain attributes or functions of the soul have been known to be shut off to an extent that they could not act, and would not if so willed. We know of three decided attributes or functions of the soul which manifest themselves in as many different ways. They are intelligence, or reasoning simply; will-power, or thought enacted (materialized as it were); and love; or the innate desires or feelings expressed in the form of sympathy, affection, humanity, friendship etc., and would import a simple combination of the two first-named if there were not other impulses attached to love which neither manifest nor express themselves in either the simple act of reasoning or that of exercising the will for a material effect.

Now, besides the latter there is a purely spiritual will manifested by man which does not bring the physical body into play at all, and often called mental or psychological force on account of the part which the brain takes in it at times, or on certain occasions. We say on occasions because the will does not seem to act in conjunction with or through the brain at all times with the same force, giving us reasons to believe that it either acts independently or so slightly in connection with the brain that it is not perceived. It is this impetus of the soul referred to which is sometimes shut off or prevented from acting. Whether due to the aura that surrounds it or to inherent impotency is a question for consideration, and may be matter of opinion. If the spirit body or aura which surrounds the soul is of a nature that impedes soul action, we may infer that the cause lies without; if soul-action can be made impotent by misuse or by unspiritual habits, the cause may be sought within. So love may experience difficulty in manifesting itself, even when the greatest effort is being made to that effect. Whether it has been perverted in such instances, or is in a still unfolded state, might be left to the individual to answer for himself. Fact is, that many souls suffer for the want of it, which really means that they cannot bring their own love-force into sufficient activity to be sensed by others or vibrate in conjunction with the love forces of other beings, and under which circumstances only can we be recipients to its benign influences—like attracting like. Those who have no love to dispense with, therefore, obtain none from an external source, it requiring a similitude of conditions to attract its like. So it is with other conditions. Those who are selfish readily accord with selfish natures, and instead of benign influences, feel the opposite, and then cannot account for the reason of their discontent or unhappy inner conditions.

Thus we may regard these as soul forces or functions, and the soul as an independently acting entity apart from the spirit or body when it so wills or is not impeded from the exterior, i. e. by a too material condition of the spirit body. Exercising the will over others without physical exertion manifests itself as so-called psychological influence. Loving another with the soul simply manifests itself as that innate happiness which we feel when thinking of those we love, though far away, or as a sweet sensation coursing through our entire being when in rapport with the object of our affection by a touch of the hand or a glance of the eye. Such is the spiritual love or happiness to which all mankind is aiming and which constitutes the heaven within when it becomes absolute or broad enough to be sensed at all times and for all mankind—when it becomes self-acting so to say.

Besides these two the soul has an intelligent faculty through which we often comprehend things, and which may be known as intuition. It is the faculty through what we obtain knowledge or truth without the necessity of reasoning or exercising our brain functions, except to formulate these truths into mortal language or words. The latter shows the necessity of the body. Even thought cannot be expressed for the comprehension of others except through a material agency. So will-power cannot materialize itself (build or construct material things, labor, enforce human laws, etc.) without a material agency. But are these intelligence and will absolute? Probably they are only the material counterparts of the same. But as these respective faculties or soul functions increase in power or force as man advances in knowledge and experience, we may infer that his destiny in connection with matter is to unfold a soul or inner condition that is either greater in volume than his exterior, or enabled to control it for a purely spiritual effect—virtually meaning self-sustaining, or in such accord with spirit or spiritual nature that man as a whole considered needs no more material food or a material agency through

which to continue his further development, now having reached a state which enables him to continue his spiritual or soul progress without further need of a physical body. Then he becomes a so-called spirit. As a perfected spirit (not a perfected soul, nor an earthbound spirit) it may be supposed that he can dispense with these organs that he needs for sustenance: lungs, liver and stomach. But as all earthbound spirits complain of wants that mortals have, it may be taken for granted that they have not yet reached that purely spiritual state that those who are self-sustaining, and consequently must be inwardly constructed as mortals are—even if they exist by absorption instead of partaking of gross food as we do. Clairvoyant descriptions of spirits are of two kinds: one order resembling mortals in their ordinary appearance, and the other are transparent and have no visible organic construction. The latter are undoubtedly those purified beings that have reached spiritual perfection—a self-sustaining and purely spiritual condition—life individualized, and a state in which thought or will is absolute so-to-say—unimpeded by gross matter, and now acting in conjunction; i. e. as the thought, so the will, or wherever the thought is directed, there the soul finds itself momentarily.

Such is living in the cause, and as man already endeavors to enact this while in the body through so-called love, we may regard this as the happy state that all are intuitively striving for; namely, the love condition. As God is said to be love and constitutes the cause, we may regard spiritual nature as this blissful condition—the soul freed from gross matter, or superior in bulk, volume or force to that of its dimensional body, whether pertaining to the physical or spirit body; for the soul may attain that state while yet in the physical body. If it does, it passes the earthbound condition and becomes a perfected or etherialized (transparent) spirit at transition. If not, it continues on the earth plane until this condition of soul growth has been attained. Whether this may be regarded as a second death or whether it grows into it gradually is perhaps of no consequence to discuss. At all events the soul is freed and happy, having reached its aim as far as its development with matter or material life is concerned.

At what period of existence individual soul life begins must be left to the reader's speculation. It may be in the crystal, or in the plant, or in the animal, or at childbirth. But wherever it began it could have been but a spark of the original cause, and this spark has to unfold itself to overcome all that surrounds it in the form of animal or material life before it can be accorded a freed soul or one that is greater in spiritual impetus than that of the material surrounding it. Many die so young that earth life cannot be of much benefit to them, when we consider what many have to undergo during a period of three score and over. But such is life, or a chapter of it, and what has been omitted here, might be said at another time, or in detailed accounts as we proceed.

Suffice it to say, that, as an original life condition man constituted a part of God or causation. We next recognize him as a mortal being made up of three distinct entities. Next as an earthbound spirit, and finally as a freed or purified (transparent) spirit. Whether that constitutes the real aim of life, we know not. We simply tell what we have seen and leave the reader to draw his or her own conclusions. Whether this etherialized or apparently magnetic body will also change or be cast aside, we doubt; for that would leave the soul (the invisible life condition) entirely without an agency to operate through, and that would probably be annihilation or a return to the general fund of intelligence accompanied by a loss of individuality. As individuality constitutes the aim of life—which we may infer from the fact that we were born at all as individuals—we may believe that this little version of ours is relatively correct, or at least pointing in the direction of the truth as far as we can comprehend it. More anon.

REVIEWS.

"Studies in the Outlying Fields of Psychic Science," is Hudson Tuttle's new book. This profound thinker and interesting author leads the mind to comprehend immortality scientifically, and of course, according to modern reasoning. The subjects touched are matter, mind, spirit, life, clairvoyance, psychometry, and others of modern date, the whole closing with a spirit communication giving wholesome truths as a dessert. Those who have read his writings and comprehend them need no further commendation from us. He is a scientific and philosophic thinker and one who gives general satisfaction; thus his popularity. The book contains 200 pages; costs \$1.25; and for sale by M. L. Holbrook & Co., New York.

Mediumship—A Course of Seven Lectures, Delivered at Mount Pleasant Park Camp Meeting, August, 1888, is the title of a book of 248 pages issued from the press of Moses Hull & Co., 675 West Lake Street, Chicago, Illinois. Price, \$1. This book is decidedly an addition to the scientific literature of Spiritualism. The lectures are by Prof. James S. Loveland, who has been called the Aristotle of Spiritualism. The contents of the book are: General View of Substance and Force; Vital and Mental Force; The Trance; The Trance, (continued); The Possibilities of Mediumship; The Disabilities of Mediumship; Healing Mediumship, and The Perpetuity of Spiritualism, the last being the closing lecture of the camp and is added at the request of the audience to have it published. While, perhaps, many may not agree with the positions advanced by the author, it certainly is a work that every one should have. You may read and re-read the book and still find matter for thought. It is a book that will last and never lose its charm. It is neatly bound and the typographical finish is a credit to the publishers.

At Two Dollars per Year to Subscribers in the United States; Two Dollars and a half to any Foreign Country. No subscription entered till paid for, but sample copies will be sent to any address on application. In the United States THE BETTER WAY will be sent Six Months for \$1.00. THE BETTER WAY cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonest or unworthy of action. When the post-office address of THE BETTER WAY is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address. Notice of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as THE BETTER WAY goes to press every Wednesday.

NOTICE!
All communications pertaining to either the editorial or business department of this paper, or letters containing money, to reach us, and under which condition only we can assume responsibility for the same, must be addressed and money orders made payable to THE WAY PUBLISHING CO., South West Corner of Plum and McFarland, CINCINNATI, O.

Kind feelings are never amiss.
The lack of love constitutes spiritual poverty.
Truth told at the propitious moment is as good as sympathy.
Self-respect is always forfeited by bitterness or ill-feeling towards another.

Tell us what you know of Spiritualism, and not find fault with others' conception of it, or the way others are happy in it.

When a man becomes too blind to his errors it is time for him to step down before he damages the cause he represents.

Psychometry reveals the past, inspiration the present, and love the future—intuition or discernment being an effect of the latter.

The spiritual philosophy is so simple that a child can grasp its alpha, but the highest developed scientist cannot fathom its omega.

All is truth, even to the creation of a lie—it being a fact. Not the substance contained therein, but the lie itself; for all facts have a cause—a creator.

When a man feels nettled by criticism in regard to his thoughts or actions, there is truth in the criticism. A tender chord has been touched.

Every disturbance in nature has a reaction which restores the equilibrium. Every discord in man has a similar effect—this neutralizing the broken harmony, only that the matter to which man is attached is so highly unfolded as to be sensitively conscious of this reaction, and is known as pain.

The one who permits himself to be prejudiced against a cause, an individual or an enterprise to oblige someone else, belongs to the first rank of dullards of the present age. Thank God you have no prejudices. They are very easily assumed but mighty hard to get rid of again. And there can be no happiness or peace to the spirit or soul until freed from them. Keep clear of the fault finder, if you are weak and easily psychologized into believing or feeling as others do. If not, tell him what he is.

We cannot comprehend how a reasoning being can slyly or ironically hit at another brother mortal in one line and in the next talk about charity. We have frequently had to erase this from some of our contributions, and for which our contributors afterwards thanked us. Such things look ten-fold worse in print than in writing. We believe that most of our writers are impressed to talk about charity immediately following their sarcasm or unloving remarks, to call their attention to the fact of having been uncharitable—this making the contrast all the more glaring.

Although we are not a church member, never was one, nor expect any favors from that portion of mankind, we will not have Christianity abused through the columns of THE BETTER WAY. Primarily because it is not a part of Spiritualism to find fault with anyone's belief. Secondly because we have many good Spiritualists who still honor the old mansion as a landmark in which they once were happy and in which are still lingering many loved ones whom they are anxious to lead forth into the broader fields of Spiritualism, but who must be approached gently and in a spirit of charity in order to prove to them that Spiritualism is higher than their present belief. And to do this, they must place into their hands something that will give them an insight into Spiritualism without antagonizing them—something that will supply their conscience with a reason for investigating. Spiritualism in its simple and unalloyed state can readily efface this, and no better medium for this purpose exist than a newspaper. People will credit what is said in a newspaper when they will not give heed to the same thoughts expressed in a book; for the press represents a people as they are, and by which they are judged. Judge not that ye be not judged, according to our interpretation, means that we will be judged exactly as we judge or feel towards others.

THE LIGHT OF INSPIRATION.
Inspiration is the action of individualized intelligence on the human soul. Intuition we would regard as a more direct action of universal intelligence or life itself on the soul. While the former is manifested as impression accompanied by more or less animation or external influence, the latter seems to be an interior illumination of thought and without mental disturbance—except what may be caused by the individual himself, either on account of the new light that sometimes presents itself in this form, or on account of the inability to formulate it into words or language. It is a well-known fact that we often know things which we cannot give voice to and become disturbed in consequence. But this does not eliminate it from us, for what has once found its way thence will return again, and probably at a time when we are better able to express it.

But what is that life condition which we sense intuitively? To cognize it as thought it surely ought to constitute thought, and thought is intelligence if it is anything. But what is intelligence? The intuitive response is always one word—LIFE. Thus intelligence and life are one, and that which is endowed with life, or constitutes life so-called, is intelligence or is endowed with intelligence, whatever form or shape it may have. Life, as it is generally accepted by our philosophy is individualized intelligence—active or sensitive in comparison to spiritual unfoldment; or self-conscious according to refinement. We must add according to exterior refinement, for we know there is an interior life or consciousness that exists after death of the exterior—the material so-called.

Now, whether matter is a distinct entity from intelligence, or whether it is merely a temporary condition of the same, is a question that is difficult to answer absolutely. We are sometimes inclined to believe that it is a distinct entity from the fact that spirit life is so arbitrarily disavowed from material life that it is impossible to penetrate the veil except under compromise conditions. If the metamorphosis of spirit or intelligence into matter is so gradual that a demarcation is inconceivable or incomprehensible "in the beginning," why not in the present or where mortal life ceases to be? The closing act should be consistent with the opening one. As it is not we are debarred from inference, having not even an analogy by which to be guided, or give us reasons to believe that matter so-called is but a condition of spirit. Animated matter, as that of which heavenly bodies and other life entities are composed, is no doubt so interblended with spirit or intelligence that it is impossible to distinguish them apart; but we are referring to that condition of matter or space which must have existed previous to its centralization or consolidation as heavenly bodies—except matter (or by what other name it may be called) in that state constitutes spirit or intelligence, and simply "materializes" itself temporarily. Even then, we think, it should require a medium containing the material elements necessary for this effect. Of this we have an analogy and permits us to imagine a beginning of solar or planetary life. And as our medium constitutes a life-entity, composed of matter and magnetism, with an inherent intelligent life principle, we may believe that space constitutes such a medium naturally. But as spirits, in materializing seem only to make use of their material and magnetic elements—infering this from the fact that the intelligent portion of the medium remains dormant during the materialization or does not come into play, while the exterior life condition does not become inanimate—we may theorize that intelligence as a distinct entity operates on space and in combination with its material and magnetic elements "materializes" itself into starry universes—of course beginning with cloud-like masses as spirits do, and finally take on definite forms, these forms having the power to evolve or create others again, as the materialized spirit is capable of creating or making in the form of lace, clothing, flowers etc. Whether correct or not, we will not further argue, merely giving it as a theory which may be overthrown in toto or improved upon. But as our only opportunity of arriving at facts of this sort, is to theorize or indulge in a little speculation at times, we cannot avoid it.

As it is necessary for man to keep himself in a constantly positive state to overcome the material, we may suppose that matter exerts a great deal of influence in opposition to the intelligent portion of him, and may therefore term matter the negative entity in opposition to intelligence or spirit, and man's material nature the negative life condition in contradistinction to his interior or soul nature (the positive). If matter has an influence it is also a condition of life—except only temporarily made so by its combination with spirit—and life individualized may be regarded as the positive action of intelligence. Strictly speaking, insect life may be regarded as a positive action of intelligence, for it is the first form of life individualized. But if we wish to regress beyond human life, there is no beginning that could be made acceptable to all, and may find that a form of consciousness already exists in the primitive elements that make up the various forms of life cognizable to the physical eye. And if we continue to regress we might find ourselves bordering on intelligence itself. If not in that form as we

understand it, probably in some other and most likely in a form that we do not and can not yet comprehend. As we comprehend it now, it is in a sort of centralized form, but always encompassed by matter—primarily in a very etherealized state, and latterly as the spirit body of man. We know the latter to exist without being able to cognize it by the physical eye, and may infer that a form of matter also exists unseen, previous to nebulous matter. And as individualized intelligence is consciously active in comparison to the refinement of its material surroundings, we may believe that this is also the case in the opposite direction, or previous to matter in any form known to man.

If matter should prove to be a distinct entity from intelligence we may say that planetary life had a beginning—the coalition of intelligence with the same bringing activity or motion into it, and finally condensing itself into that first visible form known as nebulous matter, or where material science begins to build. If matter so-called is but a condition which intelligence (or spirit) assumes for the purpose of individualizing itself, there is no beginning. In this respect the only beginning that exists is where we begin to understand life—a relative beginning.

But as we are not told of intelligence or spirit so-called being individualized except through matter, we must regard matter very favorably, or as the prime agency for our existence. Yea, often we feel inclined to think that it is an independent entity with which intelligence unites or amalgamates as a necessary process to individualize itself, and by evolution comes forth again as life entities in the form of suns, planets, insects, animals, mortals and spirits—ending with conditions invisible to physical sight as it begins this process. And as spirits are differently constituted from mortals it is very natural to suppose that an atmospheric condition must exist which is analogous *in esse*, and must have been a previous evolution to that of the life entities inhabiting it. And that the spiritual atmosphere is a magnetic one, may be inferred from the fact that spirits manifesting universally need magnetism for this effect. Now, magnetism is also a principle of matter, and a very active one, for it may be sensed. And that which may be felt, must be a form of sensation. We judge it to be sensation because we cognize it through our senses. In like manner we judge spirit impressions to be intelligence because we cognize them through our intelligence—like conditions according with each other readily.

Thus intelligence *per se* is causation, but through its association with matter it assumes another impetus or another form, known as electricity or magnetism, but re-assumes an intelligent form as the material surrounding it becomes refined. Whether the spiritual atmosphere also becomes intelligent, we can only surmise from the fact that we receive thoughts occasionally that are neither of our own creation nor come from spirits. This we would term intuition. And whether these thoughts come from the atmosphere of spirits or from intelligence itself is perhaps of no consequence, except in the nature, supposing the highest and purest to come from intelligence—if such a thing is possible while yet in the mortal. If not, why they come from elsewhere, we simply reaching out as far into the spiritual of nature as our spiritual unfoldment permits. But as man nears this state he becomes sensitive to the truth of things spiritual, and it is here where mediumship begins—the combination constituting the law known as Spiritualism, through which flows the light of inspiration.

DEPARTING FROM THE FAITH.
It is becoming quite common now—a days to hear of some Christian minister renouncing orthodoxy, resigning his position in consequence of moral inability to preach the doctrines laid down by the church, or requesting to be deposed for reasons which prove that clergymen read other things besides theology.

The special creation theory has been overthrown by geology. That of the fall of man and of the vicarious atonement by reason. That of the Christ deification by intuition. And that of eternal punishment of the literal resurrection, and that of the Bible containing the only inspired revelations, by Spiritualism. And to disbelieve these theories is to depart from the faith according to strict orthodox law, the same having not yet been revised in accordance with science, reason and modern revelation.

Suppose they were revised, what would be the result? Disintegration? No! The church would obtain a boom as it has never had yet. Many of its close adherents would be somewhat alarmed at first, and some would perhaps secede, but the majority would be inspired and draw thousands of non-church goers into their folds. Many would shake hands with Spiritualism, and Spiritualists and mediums would have a job instructing and accommodating new investigators and seekers after truth.

But will this come to pass? Not in a day, or a night either. Religious revolutions belong to the past—at least not to civilization in its present condition or to the enlightened portion of the world. Progress is evolutionary, and the church will steadily and gradually progress—as it has done to some extent in the last twenty-five years—only that as time advances, progress will become more active—make more headway in shorter periods of time,

and many now living (in the body) will yet see a great liberalization of the church. The body of the church is already so inclined, but the head is wanting to execute it. When this body becomes all head it will be effectuated. More will in active operation is needed and less fault-finding in those who possess the will. Instead of laboring for the necessary reform, many simply grumble, while others discard all religion and try to make themselves believe that life ought to be enjoyed—materially, and in the interval the clergy hold the fort.

Well, this is no concern of ours. If the church people are content to have the world pulled over their eyes and ears, they will have to continue to pay high pew rents and make donations for new church buildings, repairing old ones, and sending their persons to summer resorts after their arduous labors of compiling sermons from old platitudes and Bible texts. Only few are aided by inspiration and consequently bring forth only flat brain-work effusions. Some resort to sensational sermons to make up the deficit, but this soon will become tiresome; for nothing without soul in it lasts very long. Man is generally becoming more and more intuitive and craves soul created food, only such going to the soul. Orthodoxy has no soul, and is therefore destined to die. The truths brought into the world by Jesus of Nazareth, or which were revived by him, are destined to live. And if he had no existence, as it is extensively believed, they were brought in by somebody else. The truths exist, and that is sufficient evidence that somebody must have existed who created them. Moral truths do not grow on trees; they are the effects of higher life conditions than those of vegetable or animal life, or even undeveloped human life. Intuitive and inspirational truths only come through gifted or spiritually developed mortals, whether such lived twenty-four thousand years ago or are living today; and a truth that can stand the test of three generations can stand forever, while faulty ones will already show the need of amendment after one generation. Orthodoxy, like secular laws or customs, comes under this head, and if not amended in proper time, creates dissatisfaction. Every generation manifests a degree of discontent with orthodox laws, and such a period is now upon us. The church needs a general conference, and the longer this is postponed the greater the efflux of thinking minds from the same. Not only ministers, but of parishoners; for every seceding clergyman carries a host of believers with him, such becoming emboldened by the move, and show their adherence to their spiritual advisers in this direction as well as in the opposite. Thus priestcraft also possesses a virtue which is beneficial to the world, and should not be decried too severely.

Progress is slow but sure, and a little patience is not inexpedient. Therefore let us watch and wait, and make hay while the sun shines. Purify Spiritualism from its little inconsistencies by practicing what we preach—charity for all.

WHAT IS SPIRITUALISM?
The aim of every Spiritualist should be to disseminate as much light on the facts and philosophy of Spiritualism as possible, and entirely discard the subject of discussing the wrongs of other religions—whether committed in the past or present. Wrong doing is always antagonistic to law, and the greater the wrong the stronger the reaction for an opposite effect. Two wrongs never make one right, and when two men quarrel on the street as to who is right, the first policeman that is disturbed by the dissenters, generally takes them both in. In like manner religious dissenters are treated by lookers-on, and we gain nothing by contention. The apparent or actual wrongs of other religions do not concern us. The present is not responsible for the past. The past did its duty as it best knew how, and we are to-day committing as many wrongs against law and justice as our brethren in the past have done. But we do not cognize it. Neither did they. They honestly believed they were doing right; and probably they were, considering the times and conditions. We don't know the extent of their forbearance before acting as they did in many instances. We will not excuse it all; for no doubt selfishly ambitious people existed in those days as well as in these. And if such are still extant in this enlightened age, what can we expect better from the dark ages. The wrongs of the present are also apparent. They are all more or less due to ignorance, for mostly every Spiritualist can call to mind a time that he or she too was ignorant of something, and few people will believe that which they cannot understand or that of which they are totally ignorant. So many cannot comprehend Spiritualism, and are in the dark about it; and antagonize it because they have probably heard only that which gave them cause to repudiate it. Let dis-sentiment cease and only its beauty be presented to the world, so that nothing but good concerning it, comes into circulation, and only good will be said of it. When such reports reach the ears of those who are yet in ignorance of it, they will respect it. To obtain a hearing, we must first command respect, and that which is respected is credited.

If Spiritualism is to be regarded as a science, let its claims be proven by simple facts without unnecessary comment. Boasts, accompanied by disdain for other

scientists or sciences will not do it. All sciences are truths and deserve an equal hearing. Astronomy does not prove its claims by denouncing Geology. Nor does Geology advance by antagonizing Chemistry. Let Spiritualism find a place among the sciences by presenting its facts to the world, and continue to do so, as the other sciences did, until acknowledged. This can be better done by peace measures than by putting on the war paint.

If Spiritualism is to be regarded as a philosophy or a religion, let its claims be proven by the good works of its adherents; by the higher truths that it embodies; by the aims it has in view, among which are tolerance and humanity for all peoples of the earth, whether Heathen, Christian or Mahomedan, black, white or brown.

Such indicates a striving for a universal brotherhood, and the foundation for this must be laid by harmony among themselves and charity for everybody. In a measure this is done and will become universal as time progresses. Spiritualism has never had such a firm footing as it has to-day and by a little judiciousness it can be retained; only let the world know what our principles or beliefs or knowledge of facts are. If but a few, let them be prominently posted in every gathering of Spiritualists, so that the world may finally know them by heart. It will look like organization at all events, even if not so in a material sense; although facts need no official acceptance, and we will become organized without having gone through the formula.

Spiritualism is a law as natural as the law of gravity is, and needs but to be scientifically demonstrated to be universally accepted. Then it will become the world's property and not belong exclusively to those now calling themselves Spiritualists. Organization will be needless under those circumstances, and the attempt would prove as ridiculous as to call a convention for the purpose of deciding whether the law of gravity be true or not, or whether it shall be accepted or not. Whatever man's decision then, it could not but appear absurd; and if there is any desire at all left on the part of Spiritualists to organize, it had better be done before Spiritualism becomes common property. Although when it does we will be just as happy in knowing this as if we were most harmoniously organized. Such is the aim of Spiritualism anyhow, and whether it be reached through organization or by making converts of the world en masse, is all the same in the end. All we desire is to make the world happy, and when this has been attained there will be no more need of asking, What is Spiritualism.

CHARITY.
Charity is that higher impulse of the soul which elevates it above the narrow confines of earthly thoughts; expands its vision to the comprehension of supra-mundane things, and lends its clairvoyance to cognize the cause of all that which is otherwise but seen in effect. Without it there is no foundation for true progress to the individual. Charity is the interior struggle to overcome prejudice and excuse the short comings of man, and in its true sympathy will prove to the one exercising it that all so-called evil is but an effect of ignorance. Charity lends force to intuition and aids the soul in its hours of distress; for it opens the gateway of light and admits absolute truth that will lead aright. It attracts benevolent spirits who are enabled to inspire with truth acceptable to all and protects the sensitive from ungenerous influences. It lends a cue to all that which is gratifying to a hungry soul, and makes man forget the trials of life. It is that principle which leads to noble deeds, making man forgiving instead of fault-finding, and eventually becomes a self-acting qualification which accords with the highest influences of mortals and spirits, and makes man feel like loving everybody. This is the sunshine of the soul that all are intuitively reaching out for; and while it may be attained through any good qualification consistently practiced, charity offers a wide field of operations in which everyone can join without fear of ever lacking employment. There is sufficient excuse everywhere found for which we may exercise it. Ignorance, ignorance! This is the cause of nine-tenths of the evils committed by man; and if all could but see it in that light, what suffering there would be in the civilized world for one another. Everyone would forget his own troubles in order to sympathize with his neighbor. But instead of that, we censure our nearest for not thinking as we do; for not working as we do; for not eating as we do; and even for not being as well as we are. Of course, we meet our reward for all this finally—such impulses reacting on us at some time in the future—but this does not benefit the one whom we are constantly picking at. He or she suffers despondency, and restlessness during the time that we are sending those unwelcome psychological waves in their direction, space offering no obstacles. No doubt everyone has felt these influences at times. They are the effects of uncharitable thoughts directed at us. Knowing what suffering this causes, how can we be so heartless as to commit the same evil. Therefore let us be charitable towards one another and subdue all unkind feelings. It will help to purify the spiritual atmosphere in all directions, and when non-Spiritualists come in rapport with our aura they will not feel disturbed by it, and so feel attracted instead of repelled by Spiritualism. Unalloyed happiness or peace is naught without charity.

ORTHODOXY VS. CHRISTIANITY.
There is a wide difference between regarding down orthodoxy and antagonizing true Christian belief. The one who presents his orthodox views and arrogantly demands us to swallow them as salutary means is not a Christian. Christ never laid down any such man-made laws, nor did he condemn anyone for not following his teachings, but gave some of his own followers a very severe rap, when he told them that he who was without sin should cast the first stone. This would be applicable as a law to-day—even if laid down by man; but it is not for none dare apply it. But the true Christian recognizes a heart, and we cannot say he is wrong without lowering Spiritualism in his estimation. To win such a convert we must do better than that. And how can we do it? By robbing him of that sublime belief—even if it is but a hope of salvation. Love is the only soul action that is applicable to it, and you would certainly not begin exercise that with ill-feeling. The only true Christians are those who are true to their belief, and they are only ones worth converting. Extend a hand of friendship to them and let them who will, starve on orthodoxy, which is already without vitality and not worth combatting. But touch the honest Christian and you touch upon something that has life in it, and which is enabled to cope with a psychological force not easily overcome. Discrimination and not prejudice should be exercised in dealing with this question.

It is very strange that some people do not understand what conservatism is, or charitable middle course means, even upon being explained to them by precept or example. We have been accused at intervals for directly opposite tendencies. Is the Christian side of Spiritualism for opposing at orthodoxy or creedism occasions, mistaking this for a rap at Christianity which is not our intention; and by radicals and iconoclasts for being hostile towards true Christianity or his believers in its teachings, mistaking it for a flirtation with the church, which neither our intention. We simply wish to tell the truth without bitterness, and we see error, so as to keep Spiritualism freed from appendages that retard growth or onward march. No man thrives when hampered by too many appendages. And Spiritualism of all needs it least, for it is a truth in itself supplies all the necessities to support it.

Reviews.
"The Hermetist" has been changed from a paper to a magazine. The number contains among other things: Mysteries of the sphinx and pyramids; Ramayana Theosophical Society; fragment of light, etc. See advertisement headed "The Hermetist."

The next issue of THE BETTER WAY begins a thrilling story for children entitled "Lullie." It tells of a little girl stolen by fakirs. The child's mother is of grief. The father leaves home in search of his only loved one left on earth. Until after three years of wandering finds her, and the re-union takes place a materializing seance—Lullie being a medium, is brought out of the cabinet her spirit mother and is thus presented her father.

"Rays of Light" or "Two Chapters from the Book of my Life," with Poems by R. Shepard Lillie, is the latest spiritual work published. It is a handsomely bound book, containing 229 pages of real matter, of which about two-thirds are devoted to poetry. The author dedicates the work to her spirit guides and her friends in the cause. In the first she writes: "To my guides, to whom I am wholly indebted for whatsoever of merit it may contain, while its faults are owing to the inability of my brain more perfectly to reflect their thought." Price \$1.25; postage Address R. S. Lillie, Box 37, Malden, Mass.

Written for The Better Way.
Our Readers.
I read in the dear old Banner
O, may it wave for aye;
I prize its precious treasures,
And love THE BETTER WAY.
I read the Gate—called Golden—
Which opens by the foaming spray,
Its pages gleam with lustre
Much like THE BETTER WAY.
I catch the Dove notes—cooling,
And though I hear her say:
"I bring to you glad tidings,"
Give me THE BETTER WAY.
The Dove, the Gate, the Banner,
Will lead you ne'er astray,
But, you'll never reach fair Canaan,
Without THE BETTER WAY.
I hear the angels chanting,
This soft prophetic lay:
"Twill soon outstrip all others,
All hail! THE BETTER WAY."
—MRS. CORA L. V. RICHMOND

PERSONAL.
R. B. A.—Thanks for the interesting entitled "Thrilling Mystery of a Doublet." We shall publish it as soon as we get the news matter off our hands. We have two other stories on hand waiting to see the light.
Mrs. Cora L. V. Richmond has removed her suburban home, Rodgers Park, about nine miles from Chicago. Mr. Richmond has also established his office in Chicago, and from whence the "Weekly Messenger" will be published. The latter, as is known, containing Mrs. Richmond's lectures before the First Society of Spiritualists of Chicago, and which are extensively reported by Mr. Richmond himself.
Mr. Morris Pratt, of Whitewater, Wis., at an expense of \$25,000, erected a building in his city, to be known as the "Temple of Science." Mr. Pratt is a Spiritualist and philanthropist who is doing good while in the body, and may see (physically) that it is done well and quickly. A full report of the dedication was sent in by Prof. W. M. Lockwood, Ripon, the chairman, which report will be published in next issue perhaps.

CORRESPONDENCE

Parkman, O.
David M. King will address the Spiritual Society of this town and vicinity on Saturday evening May 25th and Sunday, May 26th, at the residence of J. W. Davis, Parkman village. Bring baskets for a picnic dinner on Sunday. It is cordially invited.
Respectfully,
SIRIUS.

Worcester, Mass.
On last Sabbath evening Mrs. Florence K. Rich officiated at our meeting, lecturing and giving remarkable tests, one of which was from a mason, giving a stranger the grip. He acknowledged the test as genuine. Mr. Frank Ripley also gave some excellent tests, and will be with us the two remaining Sundays.
C. R. R.

New York City.
A. S. Rothermel writes that he is about to start on a western tour, touching at Worcester, Buffalo, Cleveland, Toledo, Chicago and St. Paul, stopping at the latter place about three weeks, where he may be addressed for the coming period of that time. Will receive engagements for seances along the line. He is at present under contract to locate natural gas in Michigan, and expected in Colorado to locate mineral in various parts. Engagements made while at Brooklyn are good, and may be allied into requisition according to contract. Will also hold light seances. Communications address to this office will also be forwarded.

North Jackson, O.
The Mahoning and Union Valley Association of Spiritualists convened at the residence of B. O. Barber, Newton O.
The forenoon was devoted to the election of officers for the ensuing year. Also preliminary address by Mrs. Myra F. Paine, our regular speaker. Also a short discussion on the subject of organization.
In the afternoon we were addressed by Mrs. Paine's controls on subjects given from the audience.
The society will again be addressed by the same speaker on Sunday, June 9th, at the residence of Jesse French, North Jackson, Ohio. All are cordially invited.
Fraternally,
L. J. VAUGHN, Sec'y.

Providence, R. I.
Mr. John Wm. Fletcher gave a magnificent lecture in Joan of Arc Sunday evening, which, for practical language, graceful rhetoric and thrilling oratory, has not been excelled here in a long time.
There is a whisper that Mr. Fletcher has had a fine offer to go upon the stage; but should he do so the spiritual platform would lose one of its most eloquent advocates. The lecture was followed by wonderful test descriptions that were recognized as correct in every particular. Mr. Fletcher speaks but two Sundays more, and then the society will close its lectures for the heated term. Mrs. Whitner, the wife of our president, is rapidly improving, after an illness of many months.

St. Paul, Minn.
The Spiritual Alliance is holding meetings every Sunday evening in the little church on Wabasha street, between Eighth and Ninth, where everybody is welcome and seats are free.
There is a growing interest manifested in meetings, which is clearly seen by the thoughtful persons being largely in the majority, it being very seldom that a person leaves until the last word is spoken.

Mrs. Adrich and her controls devoted last evening to answering the following questions—Does the earthly home life have any influence upon the home life after passing into the spirit home? Do all in earth life have protecting or guardian spirits—are friends always waiting to receive our little ones when they pass out of earth life? Which of the two theories, that of Plato, termed reminiscence, or that of modern scientists, that innate or a priori ideas, viewed only in reference to the individual are experimental in regard to ancestry is nearest the truth?—Does the controlling spirit read the questions given or simply hear the medium read them; how does she receive the answers?—What has Spiritualism to suggest as a help to overcome the influence of drunkenness, and what is the effect of the habit on the arisen ones?—Will the lone and wandering ones in earth life be likely to value a home in the spirit world, or progress any faster there than they did here?

You can imagine the feast we enjoyed in listening to the replies to these questions when I assure you the medium and her controls appeared to be more closely in rapport than in usual during an entire meeting.—The answer to questions were followed by psychometric readings, which appeared to be appreciated by those interested.

After the last Sunday in June these meetings will be discontinued for two months.
H. H. KENTON.

Mantua Station, O.
The meeting held here on May 12th was one of great merit, and a deep and increasing interest was manifested, not only by the regulars, but by many inquiring who come earnestly to the spiritual doctrine of life. Its nature, responsibilities and resultant moral duties and aspirations. Let the good seed thus sown in such fertile soil bring forth the fruits of truth an hundred fold.

The secretary read an article from the Cleveland Sun concerning the alleged exposure of occult telegrapher Rowley in that city, and by request D. M. King made some brief and pointed remarks in explanation of the affair and his recent visit to Rowley, and his decisive victory up to date by the position he assumes and maintains so honorably. The guides of Frank G. Wilson said that he and others could propose but that they despoised and then made some changes in his surrounding conditions. Urging all present to put aside all prejudice and unjust criticism and give forth a feeling of harmony and good will. Thought we were on the verge of a religious revolution. Was pleased to see a thirsting after something better and nobler than we have had in times past, and said: "Never will we throw down the shield of spiritual doctrine until we have revealed the whole truth. A psychic wave is coming that will stir the masses like a cyclone. Man must cease to teach and be taught that he can avoid the responsibility or results of his own actions. A lady here assumed control, who said she loved to pray and wished to be recognized by some present. Then a physician made some brief closing remarks. D. M. King talked on "The pleasure week in truth" following that by remarks on the proposed camp meeting, the result being in favor of a special meeting Sunday, May 15th, in the hall, to form a camp meeting association, and all favorable are cordially invited to be present. The present status of the case throughout Ohio is indeed highly gratifying. "Yet greater work is before us, so that follow me" was uttered, so it reads by a good spirit of 70 years old. The next regular meeting is to be held in King's Hall of this place on Sunday, May 15th.

"Come week, come strong,
Both great and small,
Our light is bright
And shines for all."
Respectfully,
May 10, '99.

Boston, Mass.
Temple Fraternity School. After the opening song, instead of the usual invocation a more edifying devotion to silent prayer by all, that the children might have the opportunity to lift their own hearts in prayer and aspiration, not only for themselves but for others also. Then came singing by the school, the reading and recitations. "The Golden Rule," or do as you would be done by, was given as the lesson of the day. Mr. Gregory spoke at some length on the lesson, illustrating the manner in which the children could practice it in every day life in their homes and at play. Mr. Ayer had some good words for the children on the Golden Rule, said one way to practice it was to impart to others the knowledge they had gained of Spiritualism and tell them what they had learned of its truths. That was doing as we would be done by.—Mrs. Buck being present was invited to speak herself and allow her guides to address the school. This lady was controlled by a little Indian girl whose name is Sunshine. She described a beautiful bright spirit who had come with words of love and encouragement; also expressed great interest in the school, which she said was her special charge. She had brought with her many little ones from the other side to attend our school to-day. The room was full; every seat was occupied. The brightness of the spirit, who was recognized by Mr. Ayer as Mrs. Dyer Clough, fairly blinded the eyes of Mrs. Buck's little control, who said she wanted to see while she talked with the children, but the spirit was so bright that it blinded her. As soon she was able to see she described spirits that she saw with the children, and gave tests to two or three older ones, that were recognized as correct. A friend of Mrs. Grover's was controlled by a little messenger spirit, who said her mission was to help the poor little waifs of earth who had no one to care for them; the fatherless and motherless and forsaken little ones were her special care, and she did all that she could do for them. She wanted the children to understand the magnitude of the task she had undertaken, and her heart was full of love and pity for the little unfortunates that were the object of her care.—The closing hymn was then sung by the children and school dismissed.
MRS. W. H. C.

Chicago, Ill.
An old theological stronghold of the North West has had a great awakening in the right direction. No occasion that I have had the pleasure of attending during the past twenty years has been so remarkable as that of the dedication of Psychic Hall, in Whitewater, Walworth county, Wis., built by the generous, reformatory brother, Mr. Morris Pratt, at an expense of about \$25,000, to be devoted henceforth and forever to the cause of truth.
The dedicatory meetings commenced on the 28th ult. and continued three days, services mornings, afternoons and evenings. The first session was as well attended as could be expected in a great church-going community, and gradually increased so that on Saturday evenings and each session on Sunday the hall, with a seating capacity of nearly 400 people, could not afford even standing room for all who desired to listen to the addresses and witness the platform tests.
Lectures upon subjects pertaining to the spiritual philosophy were given by Mrs. A. H. Luther, Professor Loveland and Professor Lockwood, chairman of the occasion, and such lectures I never listened to before at the many meetings I have attended during my past twenty years experience; such overpowering eloquence; such wonderful oratory, such persuasive logic, it seemed to me that the combined influence of myriads of spirits being poured upon by the speakers, as well as upon the whole audience which, en masse, seemed to drink in every inspired thought that was uttered. Each lecture was followed by public psychometric tests by Dr. Phillips of Clinton, Ia., and several startling and readily acknowledged platform tests and slate writings by Mrs. J. C. Blodgett of Davenport, Ia., the effect of which in behalf of the spiritualistic cause was all too evident. Mrs. A. B. Severance, a world renowned psychometrist, was almost constantly occupied, giving verbal delineations, the practical value of which, I myself, as well as thousands of others throughout the whole civilized world, where the English language spoken, can testify to. The first spiritual or psychometric reading I had was given by Mrs. A. B. Severance twenty-three years ago, and I feel I owe her a debt I can never pay, for the benefit those readings have been to me through life; many things she told me then have since come to pass, or been fulfilled.

Yes, the great work that has been going on in Whitewater for many years so silently unperceived by the ordinary observer, is now showing itself.
The good spirits directed our great souled Brother Pratt and his noble wife into channels of great financial prosperity and then told them to erect a building to be entirely devoted to the cause of truth, regardless of cost, and they have faithfully obeyed.
The good spirits have been very busy in the work week, and speak in the beautiful Psychic hall each Sunday afternoon and every evening during the month of May. Yours for the truth,
A. WELDON.

Mt. Pleasant Park Camp Meeting.
The increasing patronage of THE BETTER WAY induces me to request the insertion of the following article:
The Mt. Pleasant Park Camp Meeting is one of the institutions of Spiritualism, and only needs to be more widely known to receive more extended support and attendance. It embodies all that is common to other spiritualistic camp meetings in the way of lecturers and mediums, having employed the ablest in the field. We shall continue to do so, neglecting no opportunity to please and instruct the people. In addition to this many, who have attended the Eastern meetings, have expressed the opinion that, on the whole, our meeting was superior to any other. We don't wish to assume anything which does not belong to us, but wish to present some of the reasons which have led the above conclusion.
It is certainly not our situation; for we have neither the lake nor ocean scenery of some Eastern meetings. To be sure we are finely located on the bluff overlooking the grand Mississippi Valley and the beautiful city of Clinton, Iowa; but that is not the secret of our success. I apprehend it will be found
1. In the general harmony of the people. We have had none of those deplorable scenes of contentions which have made Spiritualism discredited by loving people. Good will and brotherly feeling is the atmosphere of Mt. Pleasant Park Camp Meetings.
2. The Freedom of thought and speech has always been held sacred in all our meetings. No padlock has been put upon the lips of any speaker. Every one who comes on our platform is expected to utter their best and highest thought. We reserve the right to criticize all, but to muzzle none. Speakers testify that they feel a special mental enlargement and freedom of our platform. We, therefore, get the best they possess. The fraternal spirit is predominant on our ground, and we gather a benediction from the faces of those we meet.
3. Another prominent feature of our camp meeting is its educative feature. The grounds were dedicated in 1883 to spiritualistic and

educational purposes. As yet we have not seen the hoped for University and Medical College, but our camp meetings are becoming more and more educational. Much as we appreciate the more poetic features of Spiritualism we cannot conceal the fact that a firm scientific basis of paramount importance. Courses of lectures have been given, some of which have been books from the fact that a most enthusiastic approval and unanimous request. Other lectures and methods of instruction will benefit those who desire them, the present season. These new forms of educational progress are imposed upon no one, but are in addition to regular camp meeting exercises.
Various forms of entertainment delight the lovers of music and sport. We furnish means for physical culture, mental culture and spiritual progress. We are looking for a better meeting this year than ever before. We give all a most cordial invitation to come and help us and be helped by us in the way of progress.
Before closing I wish to make a few statements as to our financial condition: We believe it to be equal to if not better than any other in the country. We owe a small debt, but we own some ten acres of land not used or needed for camp meeting purposes. This the directors propose to sell, pay off the debt, purchase more tents and have a handsome sum for other improvements. If any sister camp meeting is in better position, we are glad to congratulate them on their prosperity. We wish a large attendance the present year for the good of our glorious cause.
J. S. LOVELAND, President of the M. V. S. A.

Obituary.
Nehemiah Porter Dickerson, one of Dalton's oldest citizens, who was confined to his home for the past three years by feeble health, passed away quite suddenly and unexpectedly Monday at 11 o'clock a. m. Mr. Dickerson, who was well known in this town, was a man of many friends. His pleasant and genial manner, together with a most amiable disposition, made him a favorite with all, and an enemy he never knew. No one ever did him a wrong which was not freely forgiven and was equally willing to acknowledge any error of his own that he might maintain with all a feeling of friendship and love. Such a disposition as this gave him the love and respect of all friends. Mr. Dickerson was born in New Lebanon, N. Y., February 8, 1816, where he lived during his boyhood. After attaining the age of a young man he went to East Greenwich, R. I., where he learned the woolen business with an older brother. He afterwards was a clerk with W. Geer in Williamsburg where he remained several years, working partly at his trade. In 1835 he came to Dalton, Mass., and continued to work at his trade, taking a position with Franklin Western who then owned the factory on the site of Glennon & Sons' present mill. This position he held until 1845 when he went to work for Carson Brothers where he learned the paper business, and with which firm he remained for twenty-seven years, being practical in his knowledge of the business and faithful in the discharge of his duties. After the building of the mill, which was burned in 1871, Mr. Dickerson had attained the age of nearly sixty years and being in a somewhat feeble state of health retired from active business life. Mr. Dickerson's wife, whom he survived several years and to whom he was married in 1841, was Miss Caroline D. Green, a direct descendant of General Green, and by whom he had children, one son and five daughters. The surviving ones are the son, W. E. M. Dickerson, Mrs. James Gordon of New York and Mrs. M. E. Stockbridge of this town. The funeral took place from his late residence on Main street, Thursday, at 2 o'clock p. m.

BRIEFS.
A spiritualist society has been organized in Dresden, Germany.
The celebrated Berry sisters will soon be at Onset Bay Camp for the entire season. They will only hold a few select seances.
Lewis B. Wilson, who held the position of chairman at the Banner of Light circle since 1873, and who recently resigned on account of ill health, passed to spirit life on the 10th inst.
"Morgendelingen" is a new Spiritualist journal just issued in the Norwegian language at Christiania, Norway. The demand for spiritualistic journals is making itself manifest all over the world.
A fashionable young woman in Toulouse, committed suicide recently because her new dress, sent in shortly before the occasion for which it was intended, proved a misfit. In a note to her husband she begged him to have her funeral costume made to fit.
Mr. J. Wm. Fletcher is open to engagements as far as Washington, D. C., for '99 and '00. He will not confine his movements to New England, as he has done heretofore. His lectures are followed by a remarkable test seance which, in every case, carries conviction.
Rev. Dr. Lockwood, of Cincinnati, in a conversation with a Toronto Globe reporter, admitted that marvelous cures sometimes take place through the exercise of faith, having made hypnosis a specialty and was led to the latter subject through his efforts to get at the bottom of Spiritualism.
A man from New York State, who had no time to purchase a money order, sends his subscription in a mourning envelope, saying that he felt sure that no one would open a mourning letter in search after money.
What a time he gave it away! There will probably be some mourning letters missing after this.
W. S. CARR.

Magnetic Remedies
Of Dr. J. S. Loucks', Worcester, Mass. Unsolicited testimonial.
E. GERMAN, Chango Co., N. Y., Nov. 2, '89.
Dr. J. S. Loucks:
My Dear Friend—I received your Magnetic Remedies the 7th of this month and have used them just fifteen days to-day, and am well pleased to think that there is such a good doctor in God's world to cure the sick. Why, the first time I took it, it went right to the spot, and I began to feel better, and have continued to feel better every day. When I began your treatment I only weighed 145 pounds; now I weigh 158 pounds, ten pounds more in fifteen days' time. Glory to God in the highest for what you have done for me. I was sick for two long weary years. I have doctored with five of the best doctors in this place; they did me little or no good. Oh, to God I could have found you long ago, for I have suffered everything but death with this terrible kidney and bladder disease. Doctor, I have done more work and taken more comfort in the past fifteen days than in two long years, and I can't express my gratitude for this Godsend to me.
W. S. CARR.

B. F. POOLE, Clinton, Iowa.
Dear Sir:—Enclosed find \$1.10 for another pair of your Melted Pebble spectacles. They are splendid and have helped my eyes wonderfully, besides making my eyes strong.
ROBERT W. WEEKS,
113 Olive St., New Haven, Conn.

A Prophecy For The Better Way.
Star of Might I give thee greeting,
Shadows flee before thee now;
Soon sweet peace like star of morning,
Bright will beam upon thy brow.
Star of Might thou'lt yet be seated,
Midst the rulers of the land;
Those who look on thee half-scorning,
Proud will be to grasp thy hand.
New Orleans, La. —EDGAR L. ST. CERAN.

MARY K. BOOZER.
Poetic and Musical Improvisatrice.
SEER & PSYCHOMETRIST.
Gives sittings and seances at 409 Lyon Street, Grand Rapids, Mich. Take cable road. Sittings \$1.00, and admission to musical seance, 50 cents.

SOLDIERS all get Pensions, if 1/4 disabled; Officers' travel pay bounty collected; Deserter's relieved; success or no fee. Laws sent free.
A. W. McCormick & Son, Washington, D. C. & Cincinnati, O.

WESLEYAN COLLEGE
MUSIC, FRENCH, AND ALL ADVANTAGES OF CITY ART, CLASSICS, AND HOME. LADIES ONLY.
Also TWIN VALLEY COLLEGE, both sexes. Fifty miles north of city. For Catalogues address Rev. W. K. BROWN, D.D., CINCINNATI, OHIO.



DR. FELLOWS
What We Know of Dr. Fellows.
Inquiries are frequently received asking what we know about Dr. Fellows, of Vineland, N. J. First, we know that he is a reliable gentleman of rare professional skill, who has earned success by good work. Second, that he fulfills all his agreements to the letter. Third, that he has performed cures of hopeless cases that in the olden time his skill would have been called miraculous. Fourth and last, we know him to be an honest man, and a staunch Spiritualist.—THE BETTER WAY.

FOR SIX MONTHS ONLY.
Send three 2-cent stamps, lock of hair, age, sex, one leading symptom, and your disease will be diagnosed free by
DR. ELIZABETH GRAY BROWN,
25th Ward, Wheat Sheaf Lane,
PHILADELPHIA, PENN.

Ask Your Druggist for
DR. SYKE'S
ESTABLISHED 1870
Has cured many cases pronounced hopeless by physicians. Send for Free Book "Cures of Sykes' Catarrh" and numerous testimonials they will convince you.
CINCINNATI, O.
Dr. SYKE'S SURE CURE CO., 330 Race St., Cincinnati, O.

MELTED PEBBLE SPECTACLES
RESTORE lost vision. My Clairvoyant Method of fitting the eyes never fails. Sent by mail for \$1.10. State age and how long you have worn glasses, or send a 2-cent stamp for directions. Address B. F. POOLE, CLAIRVOYANT OPTICIAN, Clinton, Iowa. Mention this paper.

Fred A. Heath,
Blind Medium.
Will give readings by letter, giving future business prospects and other items of interest. Enclose \$1.00, lock of hair and stamp. Address DETROIT, MICH.

LEACH'S OIL OF PINE
is Nature's Greatest Remedy for
KIDNEY+TROUBLE
—AND—
LAME BACK.
Oil of Pine is taken direct from the Mountain Pines, and contains no drugs or stimulants.
THE HEALING QUALITIES OF THE PINES ARE KNOWN THROUGHOUT THE WORLD.
As a Remedy for obstinate Coughs and Bronchial Affections being unsurpassed. Order a bottle from your druggist or storekeeper, or by mail. Price 50c.
OIL OF PINE CO., 156 Race St., Cin'ti. O.

MRS.
Dr. Augusta Smith,
BY HER FAMOUS
New Process
Cure Treatment,
IS GIVING HEALTH
—TO THE—
MOST CONFIRMED INVALIDS
In All Parts of the Country.

Her treatment, which has given her so much celebrity, removes all POISONS, and speedily restores the patient to health. MEN, WOMEN and CHILDREN treated with equal success. She makes a specialty of treating diseases peculiar to women. The treatment of tape-worms a specialty. She is endorsed by the editors of The Great West, Tablet, Sun, Times, and many other leading papers. She can cure you at your home. She treats by letter. Charges low. Write for particulars and question-list. Inclose stamp. Address, Mrs. Dr. AUGUSTA SMITH, 3020 Easton Ave., St. Louis, Mo.

Under the Auspices of the
AMERICAN ECLECTIC
MEDICAL COLLEGE
—AT—
PENDRY HALL,
192 W. Fifth Street,
SUNDAY, MAY 12,
PROF. J. CLEGG WRIGHT
WILL LECTURE AT 11 A. M. AND 8:00 P. M.
Subject, Morning: Trumpet Seances and Materialization.
Subject, Evening: Contradictions in Spirit Communications.
Admission 10 Cents.

LADIES TRY
FREEMAN'S
FACE POWDER
Medicated—Free from Poison—Harmless as Dew. Produces soft, beautiful complexion. Ask for free sample. Freeman's "Hawatha," the exquisite new Perfume, 50c. per oz. Sold and recommended at the following pharmacies:

THIS ADVERTISEMENT WILL APPEAR BUT ONCE.
A 50 cent Cook-Book for 12 cents
Handsomely bound in Cloth.
To any lady mailing us her address and 12 cts in stamps we will mail her one of the P. D. & Co's. Keystone Cook Books, (regular price 50 cts) containing ONE HUNDRED & SEVENTY FIVE choice recipes furnished by the leading Chefs and principals of the foremost Cooking Schools of the Country and embracing nearly every branch of the Culinary Art.
Paine Diehl & Co.
1430 SOUTH PENN SQUARE PHILADELPHIA, PA.
ADDRESS ALL ORDERS TO THE FIRM.

THE LANE & BODLEY CO.
are making special figures on 16, 18 and 20 inch
CORLISS ENGINES
These Engines are from new heavy patterns, are more liberally proportioned for strength and durability than any in the market. Economy and Regulation guaranteed equal to any. Quality of material and workmanship, the Best.
CINCINNATI O.

GENUINE JOS. RODGER & SONS
BUCK HANDLE
Mention this paper
No. 0225
No better Metal
or Temper can be put into a
Carver.
If you want the best Carver made, send for this one.
ALLING & LODGE, Madison, Ind.
A full line of Carvers, Stag, Celluloid and Ivory Handles, \$1.00 up.

SEDGWICK WOVEN STEEL WIRE FENCE AND GATES.
Best Fences and Gates for all purposes. Free Catalogues, giving full particulars and prices. Ask Hardware Dealers, or address, mentioning this paper.
SEDGWICK BROS., RICHMOND, IND.

SOMETHING NEW IN SAFES
LATE PATENTS
YOU
FIRST CLASS SAFES, with Prices to suit the times. We are not governed by Safe Pool. We can secure a permanent paying and exclusive agency. Our safes can be handled either as a specialty or in connection with any other line of business by an Agent or Business House. We make a special line of Safes for families, professional men and small trades people, gotten up for this express purpose at prices that defy competition. Sizes and prices as follows:
OUTSIDE MEASURE. INSIDE MEASURE. 500 Pounds. PRICES.
No. 3 Safe, 28x18x18 inches, 15x10x10 inches, 700 " \$35.00
No. 4 " 31x22x20 " 18x14x12 " 700 " 45.00
No. 5 " 38x25x20 " 23x17x12 " 1000 " 60.00
No. 6 " 41x27x20 " 27x19x12 " 1250 " 75.00
Send for Illustrated Catalogue, with special Terms to Agents. Our safes were given highest award at the Cincinnati Centennial Exposition, 1883.
ALPINE SAFE & LOCK CO., CINCINNATI, OHIO.

The Best
WASHER
We will guarantee the "LOVELL" WASHER to do better work and do it easier and in less time than any other machine in the world. Warranted five years, and if it doesn't wash clothes clean without rubbing, we will refund the money. In every country. We can show proof that agents are making from \$75 to \$150 per month. Farmers make \$200 to \$500 during the winter. Ladies have great success selling this Washer. Retail price, only \$5. Sample to those desiring an agency \$2. Also the Celebrated KEYSTONE WHINNERS at manufacturers' lowest prices. We invite the strictest investigation. Send your address on a postal card for further particulars.
LOVELL WASHER CO., Erie, Pa.

MOSLER SAFE AND LOCK CO.
Sole Manufacturers and Proprietors of the
MOSLER IMPROVED & PATENTED
FIRE AND BURGLAR PROOF
SAFES,
Vaults, Locks, etc.
OFFICE & SALESROOMS:
Nos 86, 88, 90, 92, 94, 96 Elm St.
Shipping Department:
16, 18, 20, 22, 24, 26, 28 & 30 Burrows, 136, 138, 140, 142, & 144
Extending through to Pearl Street.
W. 2nd Street.
CINCINNATI, OHIO.

NEW YORK OFFICE: CORNER BROADWAY AND TENTH STREET.

FREE
by return mail, full descriptive circulars of the NEW TAILOR SYSTEM OF DRESS CUTTING. Any lady of ordinary intelligence can easily and quickly learn to cut and make any garment in any style to any measure for lady or child. Address
MOODY & CO.
Cincinnati, O.

DO YOUR OWN ELECTRIC LIGHTING
IF 25 LIGHTS OR LESS WILL DO IT
HOW? SEND STAMP FOR CIRCULAR
PUTAN ELECTRIC BELL IN YOUR
CAN DO IT YOURSELF WITH OUR \$2.50 OUTFIT
C. E. JONES & BRO. CINCINNATI O

RAW FUR SKINS
Highest Cash Prices Paid.
HONEST ASSORTMENT.
PROMPT RETURNS.
Send for our Price Current.
A. E. BURKHARDT & CO., 112 W. Fourth St., and 118 and 114 Burnet Street, CINCINNATI, O.

Specially Reported for The Better Way.

SOCIETY OF UNION SPIRITUALISTS

Lectures and Tests Delivered by the Guides of Edgar W. Emerson, G. A. B. Hall, Cincinnati, Ohio, Sunday, May 19, 1889.

MORNING LECTURE.

Many questions were presented to the guides and answered logically and with force. A brief synopsis of the more important points is given herewith. The Mission of Spiritualism was to benefit man in every way; to give him the knowledge of immortality, that he might go on and climb higher in the plane of social, physical and spiritual being, thus adding them to develop a more rounded and decided individuality. What shall we do to be saved and from what? From ignorance. Go out and garner from the sheaves of every truth and crush out the greatest, yes, the parent of all sins, ignorance. Your spirit friends can, when conversing with you through a trance medium, be so guarded by the conditions created by the guides of the medium, as to prevent other spirits from hearing what is said and this is what should be done. In order to develop as a medium does not require one to give up his business and become a crank on the subject of development. That was the trouble with many who were sitting for development. They sat too often and too long. Twice a week at a fixed hour and day was often enough for all ordinary purposes and the sitting should close the instant any weariness was felt. Mediumship was no ordinary task to be taken up as the toy of a passing moment and then laid lightly to one side. It meant hard, earnest, faithful work, and in many cases it meant martyrdom every twenty-four hours. Not actually by death, but by being thrown in contact with discordant and repulsive conditions, wherever you went, whether in church, theatre, street car or place of business. Then development should be undertaken as a sacred task, but it should not be forced. Slow growth and solid was better than a rapid hot-house growth with sudden break down. As to the method of obtaining the flowers presented at circles by the spirit friends they were often plucked from plants in your own or some other garden. Examples were cited to show this to be the fact from the medium's own experience. Spirit guides did often regulate the diet of mediums by impressing them as to the desirability of certain foods and even going so far in some cases as to force the obnoxious article from the medium's hand, or failing in this to control them so they could not partake of the meal. On the whole it was best to heed such impressions, but we had no right to dictate to others as to their diet. Better to get up from the table a little hungry than with an overloaded stomach.

TESTS.

Sunbeam took control of the medium and after greeting the audience, began her work of describing the spirit friends and said: "There is an elderly man comes here who is glad to communicate with his loved ones and he says he will be known as Anthony Mayer and if it had not been for Judge Storer, he would not have been able to come." Recognized. There is a lady who comes here and she brings such a bright, sweet influence with her. I get the conditions of a place far away from here of a mountain slope and she says that she comes to her companion and to her child to bring joy and comfort to them; that she was with Maude helping her in her growth and development. She gives her name as Mrs. Arvilla Stone, and I hear the name of Lookout Mountain. Recognized. There stands here in front of me a young man whose hands were full of rose buds, and over his head I see the letters, O. E. B. The spirit gave a poetical message, which it would be impossible to reproduce here, but it brought cheer and comfort to the mother from her son. He said he would be understood by her if he gave his name as Oscar E. B., as it was difficult to give more. He said Aunt Mary was with him. They were both recognized. Sunbeam said that a burning influence was brought here and there came flashes of light that flare up for a moment and are then gone again and there comes a rumbling noise and then come these words: "I think I shall be helped by coming here and I want the boys to know that I am still among them and enjoy the exciting times, but they must be more careful and by being so, they will avoid many accidents. I have risen like a Phoenix from the ashes and I will be known by the name of John Renner." He comes in a uniform now and says: "It is the fire laddies I come to." We see a large building filled with coffins and we see that after all these were removed and the fire out, the walls fell in and killed him. Recognized as correct. Sunbeam then went over to Mr. C. C. Cook, the violinist, and said to him: "Say, Mr. Violinist, there's a good many people standing by you, that takes a heap of interest in you. You are Cook-ed all over ain't you? One of those that come by you is a man who says he is attracted to you to help you in your music. His name has got a sticker to it, and he's a professor of music. The name is Seld-ensticker. And there's a young man by you by the name of Charles Alken, who comes to you to help you, too. You have been awfully stirred up, but

there are developments coming for the better, and William H. Cook, and Mary A. Cook, and Elizabeth and Aunt Eliza and the young brother you lost when he was quite young, are here. Recognized.

How do you do, Mrs. McCracken and Mr. McCracken. There comes by your side a spirit who calls herself Elizabeth Pennington and with her I get Evansville, Indiana, and I see also a young lady with her who gives her spirit name as Rose and she comes to a sister in earth life of the same name. She says her name was to have been Rose, but she didn't stay long enough on earth, so when her sister came she was called Rose. Elizabeth says tell John we are trying to help him from day to day. This was not clearly recognized as to all, but most was. I see a lot of lumber in connection with a man who has been trying to communicate for some time. I get the name of Isaac Bates, and I hear the name of Nathan—now wait a moment, until I see how this is—the first man, who had all the lumber, is a builder, and his name is Washington Lowry, of Walnut Hills. He says he was bound to be recognized. Now, coming back to the other one, Isaac Bates, he says tell Chief Wright, I come here gladly. Now that other man that is in earth life, sick with the rheumatism, his name is Ethan, and Isaac says to tell his brother that he is here, and with him there is a little boy, who says: "Little Ike is here and I don't suffer now with my throat." More was said but it could not be clearly distinguished by the reporter. The message was recognized throughout. The manner in which Mr. Bates passed out was given as by car-wheels passing over his legs and this also was correct.

EVENING LECTURE.

The evening lecture was in answer to questions propounded by the audience, as usual. The guides handled the topics with their wonted force and brilliancy. Each answer was concise and practical and straight to the point. As space forbids the reproduction in full of the lecture and justice could not be done otherwise to it, it is omitted and below will be found the

TESTS.

As given by Sunbeam. She made a few introductory remarks and then came a feast of spiritual comfort for the weary ones of earth. The first who comes here is a middle aged gentleman who passed from earth suddenly. We see him among a lot of books and get the impression that he was a lawyer. He gives the name of William Schroeder. There comes here one who has been gone a long time and has never been able to communicate. His name is Oliver Perrin. He says he has found life eternal and the loved ones who preceded him, and he is rejoiced to be able to gather here to day. Recognized. Over the head of this lady who sits here on the side of the hall, we see just the bust of a man. Now developing by his side we see two others, and we get the influence of a husband and two brothers. We hear the name George, and then the letter D., and now comes the name of Williams, and a voice says to you: "Be patient, sister, for we over shadow your pathway with our love and are trying to bless and help you every day." Recognized. As we pass from these conditions there comes in the rear of the hall a man who has a military air and he is what we call a beneficent spirit. He brings a message of love to his dear ones saying he is often with them to help them. We see with him the initials, H. W., and he says his brother is with him and now we hear the name of Henry Workman. He says I am not alone for Milton is with me. Recognized. A spirit says: "Tell them the Captain has anchored at last in a harbor of rest away from the storms. Tell the friends in Covington, Cincinnati, and Frankfort that Capt. John freed from the body is here and I come back to let them know that Capt. John Canan still lives. Recognized. There comes to us the influence of a young man who passed away from sickness affecting the brain as I feel a great weight pressing upon my head, and a voice says: "I want my mother to know that one who passed away so suddenly is here with you." The spirit gave his name as Albert Benninger and said his brother Charles was with him and spoke many loving words and the names and messages were acknowledged as correct. The next test was a touching and beautiful one. The influence led Mr. Emerson from the rostrum to the rear of the room, where the spirit pausing in front of a lady in mourning said: "Mother, I want you to know that though the waters of the Ohio closed over my body that my soul still lives and I am ever near you and, oh, mother dear, do not weep, for I come to bring you love and joy. Father is with me and we want you to know that the two Johns are here, also, George Carr." Recognized. Messages were also given by a spirit giving the first name of Dennis (recognized) and by Dr. John Pulte, who gave the conditions of an electrician as his occupation in earth life. Sunbeam then said there was another doctor who gave a name, which she didn't believe was right. It was Dr. John Steptow. Recognized.

From Our Reporter's Note Book.

LOCAL ITEMS.

The Society of Union Spiritualists give their sixth annual grand picnic, Saturday, June 8, 1889, at Mount Lookout Park. A grand time is expected. Music and dancing. Admission, 25 cents. Children to cents.

At Douglass Hall, on last Sunday, Mrs. Annie C. Rall, under control of Thomas Gales Foster, delivered a lecture of magnificent breadth and depth of eloquence and philosophical thought. At the close of the lecture, Mrs. Rall and Miss Rausch gave several tests. Mrs. Rall speaks again at 3 p. m. Sunday.

The following is the program of music to be rendered at G. A. R. Hall, Sunday May 26, by the Trio Orchestra:

- MORNING.
1. Overture - Il Trovatore - Verdi.
2. The Lost Chord - Sullivan.
Cornet Solo.
EVENING.
1. Overture - - - - - H. Millard.
2. Waiting - - - - -

The Phenomena of Spiritualism a Vital Necessity to its Philosophy.

Concluded from Page 1.

family. So you will be wrapped in the selfish enjoyment of your own spiritual communication, and hungry strangers who are outside may faint and fall by the wayside before you will extend comfort to them. Destroy to-day the army of public phenomenal mediums, root them up and drive them forth, and you will deprive yourselves of the most powerful agent in the propagation of your philosophy and the explanation of your cause that it has ever possessed up to the present time.

May we be permitted to state another side of the subject? We will unhesitatingly affirm, let us say, that the phenomena past, present and to come for the spiritual movement are absolutely necessary—that you cannot possibly do without them. That so long as a spirit returns and holds communication with you, so long will the phenomena transpire, and when you shut out phenomena you shut out the spirits that produce the phenomena, for without them there could be no phenomena. We affirm that in the present condition of society public mediumship is absolutely necessary, to the spiritual world as well as to your world, and we assert that the right use and noble fulfillment of the calling, even for the dollar, is as legitimate and as praiseworthy as to engage in any other employment that men or women devote their time and talents to for monetary consideration.

Now the question next is this: The spirit world, like your material world, have a paramount interest in the placing of the phenomena upon the most absolute basis of scientific certainty. It is to our interests as well as to your interests, that the function of mediumship should be carefully and boldly investigated; all should unite in studying its laws and principles, for the matter is as experimental to us as it is to you, and therefore we say you should unite in a stern, uncompromising warfare against all that can bring discredit upon mediumship, upon you as Spiritualists, and upon the spirit world. To you each we are looking, therefore the Spiritualist must be responsible with the purity of his acts, for the safety of his mediums and for the character of the communications he receives. We are not going to take all the responsibility in this matter, if you please. It is neither fair nor just to us any more than it is to you for one to take all the responsibility. We say, surround your mediums with the highest and loftiest influences, and we will bring to your service the purest and noblest aspirations and purposes. We say, see that your mediums live lives of physical purity, moral rectitude and spiritual aspirations, we say, surround your phenomena with every safeguard you please, for if you bring an impure atmosphere it will effect the person most susceptible to their influence and that person will be the medium. Remember your responsibility in this regard, and if your lives be honest ones, your mediums living up to them also, for remember that peculiar functions should never be accepted as an excuse for dereliction of duty, then you will have of yourselves a race against whom the tongue of slander and the poisoned shafts of envy may be hurled without danger and you can say, here are our voices, here are our instruments; we know these voices are true, we know our instruments are men and women who lived moral lives; these are the servants of the spirit world, and they are a personal care to you. They, today, are largely sacrificed upon the altar of duty for the benefit of yourselves and humanity. Shield and protect them, inspire and sustain them in every lofty and noble purpose, but hold them accountable for their own lives, and then you will find very little cause for trouble, complaint or danger in the future.

The phenomena of Spiritualism has apparently demonstrated the continuity of human life beyond the grave. This great amount of evidence and philosophy that you have accumulated during the past you have built up and raised upon the phenomena, indefinitely repeated in every country of the world. You cannot afford to ignore the phenomena. The conditions of human society will continue to call for it for ages yet to come, and therefore we say without the slightest tinge of reservation there can be no valuable philosophy of Spiritualism that does not include the verified and verifiable facts of Spiritualism.

The phenomenal circle is an absolute necessity. It shows what the spirits can do, and how they can present their powers from the intermediate realms that you can grasp, and comprehend to day. How by their intervention they prove themselves a super-mundane race of beings, and such being the case, they give you this communication to day in favor of the preservation of the phenomena as a vital necessity of your cause. Let us leave the phenomena as an absolute and vital necessity to the philosophy. Preserve it as free and clear as you can, surround it by every proper and noble safeguard that you can devise, and accept it as the demonstration and evidence of the personal and conscious continuance after death of the individuals, now immortal men and women, but once residents in this world. It is the foundation upon which your temple is to be erected. Welcome then, every manifestation, from the tiny rap to the materialized form. It is the fulfillment of the philosophy. Accept from the wide range of phenomena all contributions to your knowledge, and then you will build up a spiritual science side by side with the spiritual philosophy; a spiritual science and a spiritual philosophy, supporting and corroborating each the other. Nature's phenomena are the evidences of the eternal power that is at work behind them, and these phenomena of Spiritualism are the outward manifestation of the invisible and interior witnesses producing them. Accept and sustain them, and, at last, when you enter the spirit world you will have the glorious satisfaction of knowing that you have done something to help complete the science and philosophy of Spiritualism, which subject the world does not fully estimate to-day.

MOVEMENTS OF MEDIUMS.

All announcements and notices under this head must be received at this office by Monday to insure insertion the same week. Dr. F. L. H. Willis is now residing at Glenora, Yates Co., N. Y.

Mrs. Carrie C. Van Duzee lectures at Syracuse, N. Y., during May. Address 6 Jackson street.

J. H. Randall will answer calls to lectures on Spiritualism. Address, 229 Honore street, Chicago, Ill.

Mrs. M. E. Aldrich, inspirational speaker, may be addressed 55 West Exchange street, St. Paul, Minn.

Mrs. T. J. Lewis, speaker and test medium, 25 Harrison Ave., Boston, will answer calls in the Eastern States.

Dr. Rothermel may be addressed at his residence, 388 Clifton place, Brooklyn, N. Y., for consultation or engagements.

H. R. Wardell, psychometric reader, clairvoyant and test medium. Address 206 Eleventh street, Louisville, Ky.

Mrs. Fannie Ogden, 618 Main street, Peoria, Ill. Trance Test and Psychometric reader. Can be engaged for the season of 88 and 89.

Mrs. Mott Knight, independent state writing medium, is at present located at New Commercial Hotel, Room 3, Kansas City, Mo.

Judge Featherstone is ready to answer calls to lecture. Terms moderate; correspondence solicited. Address for the present Henrietta, Tex.

Mrs. Maggie Stewart, 264 E. Main street, Piqua, O., platform, test and business medium. Can be engaged for camp meeting work.

Miss Josephine Webster, Trance and Platform Test medium, will answer calls for the fall and winter months. 98 Park street, Chelsea, Mass.

Dr. Delavan De Voe, the renowned automatic state writer and magnetic healer, is now located at 208 W. Fourteenth street, St. Louis, Mo.

Mr. J. W. Fletcher, lecturer and public test medium. Address No. 6 Beacon street, Boston. Mr. Fletcher accepts engagements in New England only.

Mrs. Mary C. Knight will be pleased to correspond with societies wishing to engage her services as a lecturer and test medium. Address 61 Chestnut street, Bradford, Pa.

Miss Emma J. Nickerson will accept engagements for New England for the coming season; one month's engagements preferred. Address 125 W. Concord street, Boston.

Miss Lizzie D. Bailey, trance lecturer and psychometric reader, is open for engagements. Reasonable terms. Address Dr. Thos. McAbby, 727 Twelfth st., Louisville, Ky.

Miss E. A. Viel, health and business medium, 216 West Fifty-third street, New York City, will give advice in the above and read character according to the new science of solar biology.

Henry H. Warner, inspirational-trance lecturer and test medium may be engaged by societies within easy reach of Cincinnati. Address in care BETTER WAY.

Mrs. Sophronia E. Warner-Bishop may be engaged for the season of 1889 and 1890 by addressing her at 105 East Fourth st., North, Minneapolis, Minn., or in care of H. H. Warner, care of the BETTER WAY.

Dr. D. M. King will respond to call for lectures and psychometric readings, attend funerals and form new societies in Ohio, and give dates for camp meeting engagements. Address box 45, Mantua Station, O.

Mrs. Myra F. Paine, Painesville, O., would like engagements to speak for societies in northern part of the State the first and 4th Sundays of May, June and July. Present address, care of C. Clapp, East Claridon, O.

Frank T. Ripley, the platform lecturer and test medium, will be engaged for grove and camp meetings for June, July and August, anywhere by addressing him at Alliance, O., until April 29th; thereafter care of Banner of Light.

Mr. Harrison D. Barrett of Meadville, Pa., is specially recommended to us as an inspirational speaker of unusual promise. He is ready to fill engagements upon the Spiritualist platform, and would be pleased to correspond with societies with a view to engagements.

Dr. James A. Bliss, the developing medium, on and after May 7th, by special engagement, will give private sittings in Detroit, Mich. Engagement book now ready for names, and can be found at 18 Park place, Detroit, Mich.

Frank T. Ripley lectures at Worcester, Mass., the two last Sundays in May, and at North Scituate the first two Sundays in June. Open for engagements for last three Sundays in June, July and August. Will attend camp and grove meetings on liberal terms. Address care Banner of Light.

Mr. W. A. Mansfield, the well-known state-writing medium who spent the summer at Cassadaga Camp, has returned to Boston to pursue his studies in the Monroe College of Oratory. He is now located at 566 Columbus Avenue, and will devote his entire time to his studies, afternoons, to the exercise of his gifts as a medium.

Mrs. Edith E. R. Nickless will lecture and give public tests in San Francisco, Cal., during April, May, and June. Address during that time No. 108 McAllister St., San Francisco. Can be engaged for Tuesday and Wednesday evenings of each week, in a radius of 100 miles of her residence during those months.

Mrs. H. S. Phillips is doing a good missionary work as a platform test medium at Trenton, N. J., Philadelphia, Pa. and surrounding towns and cities, and will occupy her cottage at Parkland during camp meetings at that beautiful summer resort. Address 563 Spruce street, Camden, N. J.

Dr. J. R. Nickless, Spiritual Healer, is meeting with wonderful success in San Francisco, California. Every Sunday evening, after lecture and tests, by Mrs. Edith E. R. Nickless, the Dr. calls all to the platform who are suffering and seeking relief of their ailments, afternoons, some wonderful cures.

G. W. Kates and wife are located at 123 W. Concord street, Boston, Mass., during May. They speak at Lowell, May 12th, and for the Phenomenal Association, 19th. Will serve the Spiritualists of Montreal, Canada, during June. Their route to California is rapidly being made. Address them at Wheat Sheaf Lane, station E, Philadelphia, Pa.

Dr. A. W. S. Rothermel, of Brooklyn, New York, the noted medium, will give a medical, clairvoyant and one lot of mediumship to all new subscribers for THE BETTER WAY for one year. Subscription price \$2. Send a lock of hair or some article of clothing worn by the person, enclosing price of subscription and five two-cent stamps and address him in care of the Way Publishing Co., Cincinnati, and receive a diagnosis and medicine FREE.

Who is this Marvelous Man Dr. A. B. Dobson?

This question has been asked by many. The following letter will throw some light on the question:

Long Lake, Hennepin Co., Minn.
Dr. A. B. Dobson, Maquoketa, Iowa.

Dear Doctor: Your remedies and picture received all right. I have been using your remedies for two weeks, and thank God I am getting well.

For five months I was confined to my bed, unable to turn over without assistance, but since taking your remedies I can sit up to have my bed made. I had been given up to die. The doctors said consumption had set in and I had my burial clothes made, but thanks to you and the good spirits I will not need them yet.

I did not believe in spirits nor Spiritualism, but I do now.

I am gaining so fast that the neighbors can hardly believe it is myself.

I have sent you a great many patients and will send many more.

I had twenty calls on Monday to see your picture, and to see if I was really gaining as fast as reported. They don't know what to make of it, as they were all expecting me to die. They say: "Surely this is a miracle. Who is this man that can work such wonders?" and many more such questions. Send remedies soon, so they will reach me before this month's medicine is gone.

I wish I could tell to the sick of the whole world, what you have done for me. God bless you, my prayer.

Truly yours,
HELEN MASON.

Only Manufacturers, GREENFIELD, OHIO.

Only Manufacturers, GREENFIELD, OHIO.

Only Manufacturers, GREENFIELD, OHIO.

Only Manufacturers, GREENFIELD, OHIO.

Only Manufacturers, GREENFIELD, OHIO.

Only Manufacturers, GREENFIELD, OHIO.

Only Manufacturers, GREENFIELD, OHIO.

Only Manufacturers, GREENFIELD, OHIO.

Only Manufacturers, GREENFIELD, OHIO.

Only Manufacturers, GREENFIELD, OHIO.

Only Manufacturers, GREENFIELD, OHIO.

Only Manufacturers, GREENFIELD, OHIO.

Only Manufacturers, GREENFIELD, OHIO.

Only Manufacturers, GREENFIELD, OHIO.



The ORIGINAL FIVE-CENT Brand of Pure, White, Floating Soap for all purposes. A Beautifully Colored Picture Book free for Ten Wrappers mailed us. H. & G. A. ROEVER, Cincinnati, O.

WE PAY AGENTS \$65 to \$100 Per Month Salary AND ALL EXPENSES. To travel or for local work; state which preferred, also salary wanted. SLOAN & CO., Manufacturers, 254 George St., Cincinnati, O.

MODOC IS THE ONLY COMBINED SOAP CLEANER AND POLISHER LEAVES SKIN SOFT AND SMOOTH. CLEANS AND POLISHES ALL METALS AND WOOD WORK 5 CENTS A CAKE. ASK YOUR GROCER. The MODOC TRIPOLI MINING CO., Cincinnati, O.

51st YEAR SEEDS GARDEN, FIELD & FLOWER ALWAYS FRESH AND RELIABLE. Everywhere acknowledged the Best. Headquarters American Grass Seeds. Mill Agents' Cotton Seed Meal, Fertilizers, Agricultural and Horticultural Implements, Poultry Supplies, etc. Everything for the Farm and Garden. Orders with cash filled at lowest market price. Send for illustrated catalogue. J. M. McCULLOUGH'S SONS, CINCINNATI, OHIO.

AGENTS WANTED FOR A LABOR-SAVING, ECONOMICAL HOUSEHOLD ARTICLE. Agents make \$100 to \$250 a month. To secure territory and confidential terms, address at once. H. S. PEASE, 189 W. 5TH ST., CINCINNATI, OHIO.

NEW TOMATOES Our Illustrated Annual of Tested SEEDS, HULBS, TOOLS, &c., mailed free to all subscribers. Colored Plates. It tells all about the best seeds, the best tools, the best methods of growing and caring for them. Used by thousands of Farmers and Gardeners and no complaint. Originality of Paragon. Acme, Perfection, Favorite Beauty and other Tomatoes. A. W. LIVINGSTON TOMATOES, P. O. Box 286, Columbus, O.

OUR HOBBY Boy. Yes, one of them cheap ones will do. Dad'll never know the difference, and I can buy peanuts with the change. STORE KEEPER—My son, be careful.

ARE YOU A MEDIUM? WRITE TO J. Wm. Fletcher The test medium for a reading and how to develop your powers. Terms, \$2.00. No. 6 Beacon Street, Boston, Mass.

SPRIT TRUMPETS Made of the very lightest and special alloy. Nicely finished; 38 inches long, by 4 inches in diameter, large end. Price, \$1.00. The scope of Sectional Trumpet, \$1.50. JOSEPH LAGE Manufacturer of Specialities, N.W. cor. Sixth and Main sts. Cincinnati, O.

PROF. J. D. LYON, BUSINESS AND TEST MEDIUM Sittings Daily. Letters by mail, photographs or lock of hair successfully diagnosed. Circles Sunday at 2 1/2 and 4 p.m. Forty years experience. 188 Richmond street, CINCINNATI, O.

Mrs. J. H. Stowell, TRANCE MEDIUM No. 32 Bates Avenue, CINCINNATI.

BUGGIES & HARNESS WE CUT \$21 CARR. \$12.50 THE PRICES \$30 HARNEY. \$30.50 9 HARRIS. \$30.50 FOR CASH to introduce our work. Address with stamp U.S. BUGGY & CART CO. CINCINNATI, O.

CAUTION Every genuine "Success" is branded with this Trade Mark. If you do not possess the qualities of "Success," and can not give the same satisfaction, FOR SALE BY THE HARNESS TRADE IN GENERAL. E. L. McCLAIN MFG. CO. (Limited) Cincinnati, O.

AGENTS In Kansas orders for our CENTENNIAL CAKE and BAKING PAN 25 days, a clear profit of \$100. You can do as well. Send for Sample Order, or write for circulars and terms. THE CLIPPER MFG. CO. (Limited) Cincinnati, O.

BUGGIES & HARNESS WE CUT \$21 CARR. \$12.50 THE PRICES \$30 HARNEY. \$30.50 9 HARRIS. \$30.50 FOR CASH to introduce our work. Address with stamp U.S. BUGGY & CART CO. CINCINNATI, O.

EDGAR W. EMERSON,

THE GREAT

Inspirational Speaker

—AND—

RENOWNED

TEST MEDIUM,

WILL APPEAR

TO-MORROW (SUNDAY)

Morning and Evening

—AT—

GRAND ARMY HALL,

No. 115 WEST SIXTH ST.,

CINCINNATI

AND EVERY

SUNDAY MORNING

AND EVENING

DURING THE MONTHS

OF MAY AND JUNE, 1889.

Mr. Emerson

Is one of the best and most popular speakers on the Spiritualistic Rostrum and needs no commendation. His past record and eminent talents recommend him. His

TESTS,

After each lecture, are infallible, convincing skeptics and strengthening the glorious belief of the ability of our departed friends to manifest their presence through this grand instrument to us.

Morning Service begins at 11:00
Evening " " " " " 7:30

GOOD MUSIC

Both Morning and Evening

Will be furnished by the "Trio Orchestra" Mrs. M. A. Ross, Pianist; Mr. C. C. Cook, Violinist; M. Heidel, Cornetist. M. Heidel was the instructor of Herman Bellstedt, Jr., and other famous cornetists of Cincinnati, and is one of the finest of solo players. The other members of the orchestra are equally fine in their departments and lovers of music will find a feast of good music at each service.

Admission to either service, 10 Cents

No Reserved Seats, therefore those who wish for a choice of seats should come early.

E. O. HARE, President.

J. B. GROOMS, Sec'y.

No. 109 Freeman Avenue, Cincinnati, Ohio.

DR. McLEAN, the DENTIST,

230 W. Fifth St., (near Plum) Cincinnati

Employs the Most Modern and Improved Methods in all Operations upon the

MOUTH AND TEETH.

Local Anesthetics used for

FILLING & EXTRACTING TEETH WITHOUT PAIN.

ARTIFICIAL TEETH

Inserted (without plates) to remain permanent. Satisfaction given. Fees Moderate.

Examination and Consultation Free.

ARE YOU A MEDIUM?

WRITE TO

J. Wm. Fletcher

The test medium for a reading and how to develop

your powers. Terms, \$2.00.

No. 6 Beacon Street, Boston, Mass.

SPIRIT

TRUMPETS